

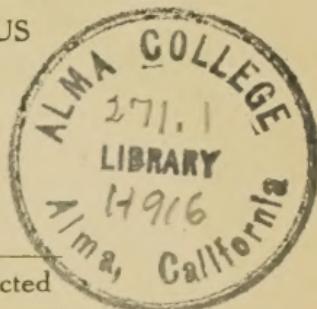
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THE RULE OF ST. BENEDICT

EDITED
WITH AN ENGLISH TRANSLATION
AND EXPLANATORY NOTES

BY
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ABBOT OF FORT-AUGUSTUS

Third Edition Revised and Corrected



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SANCTE . PATER . BENEDICTE
PER . EXEMPLAREM . VITAM
ET . PRETIOSISSIMAM . MORTEM . TUAM
BENEDIC . ME
IN . VIA . REGULÆ . TUÆ
UT . PERVENIAM
AD . PATRIAM . ATERNÆ . GLORIÆ . IN . CŒLIS
. AMEN .



Imprimatur,

† AENEAS,

Episcopus Aberdonensis,

10 Julii, 1914.

PREFACE

MORE than thirteen hundred years have passed away since the founder and father of western monachism gave to the world, from the solitude of Monte Cassino,* the code of religious life which the *consensus* of Christian centuries has stamped with the distinctive title of the HOLY RULE.

Forming as it did for so many ages one of the most powerful instruments of the civilisation of Europe, the Rule of ST. BENEDICT possesses—apart from its intrinsic merits, or its value as a literary monument of the early Church—an interest which is not limited to the Benedictine family alone, but which cannot but be shared by every thoughtful student of history.

The English version here presented, which has been undertaken in compliance with the demand for a new translation of the Holy Rule, will be found, it is hoped,

*About 535 A.D.

to have at least the merit of faithfully rendering the original text. It has been the translator's aim, at the same time, to preserve as far as possible the simplicity of style which, next to the supernatural wisdom that illuminates every page, is perhaps the most striking characteristic of the Holy Rule.

The Latin text adopted, which will be found to differ slightly from that of recent English editions, was first printed in 1659 by D. Augustine de Ferrariis, a monk of Monte Cassino, from the most ancient and authentic manuscripts in the archives of that venerable monastery. The text in question (since reprinted in the *Florilegium Bibliothecæ Casinensis*) has been carefully collated throughout with an MS. copy of the Rule, and commentary of Bernard of M. Cassino, dating from the 13th century, and in the possession of Fort-Augustus Abbey.

The *Dates* in small type indicate the portion of the Holy Rule appointed to be read daily in monasteries, usually at the end of Prime.

An index has been added for convenience of reference.

The explanatory notes are chiefly based upon the most ancient and approved commentaries on the Holy Rule ; and it is hoped that they will be found of service in the elucidation of various passages whose meaning is not apparent from a mere verbal rendering of the original text. It has been thought best to place the notes in an appendix, rather than at the foot of the page, in order not to interfere with the use of the Holy Rule for purposes of devotion or meditation, for which it is so admirably adapted.

May this little work go forth bearing with it the blessing of our dear Holy Father SAINT BENEDICT ; and may it be the means, under God, of making his name more widely known, and more abundantly honoured, in the land that was once his by a hundred ties.

ST. BENEDICT'S ABBEY,
FORT-AUGUSTUS, N.B.

Solemnity of our most Holy Father
Saint Benedict, 1886.

FOREWORD TO THIRD EDITION.

A NOTE in the first edition, summarizing St. Thomas Aquinas' commentary on the twelve degrees of humility as set forth by St. Benedict (see chap. VII of Rule), was omitted in the second edition.

In deference to a request made to the editor from several quarters, the note in question is here reprinted.

(Page 40).—SCALA ERIGENDA EST. “The various degrees,” says St. Thomas (*Summa Theolog.* 2. 2, 161. VI), “which make up the perfection of the virtue of humility are rightly reckoned by St. Benedict as twelve in number”: and he proceeds to shew this as follows. “Humility subsists essentially in the appetite, inasmuch as it is the bridling of the impulse of the soul to inordinate ambition. But its regulating power lies in the knowing faculty, and consists in not estimating oneself higher than truth allows; and the motive principle and root of both consist in the reverence one has for God. Lastly, out of the interior dispositions of humility spring certain external manifestations, in word and deed and manner, just as is the case with all other virtues.

“In these degrees of humility therefore,” St. Thomas continues, “there is laid down, first, what belongs to the root of humility, namely, that a man fear God and be ever mindful of all His commands (I). Next comes what belongs to the appetite: that is, the curbing of one’s inordinate desire of excelling; and of this there are three degrees: first, that a man do not

follow his own will (II) ; secondly, that he rule it according to the will of another (III) ; and, thirdly, that he persevere in so doing in spite of hardship and difficulty (IV). After this follow the various steps of self-knowledge, by which a man recognises his own deficiencies. These also are three : first, to acknowledge and confess one's faults (V) ; secondly, to consider oneself, in view of one's defects, as unfitted for great things (VI) ; and, thirdly, in all such matters to prefer others to oneself (VII). Lastly, we have the external manifestations of humility—viz., in actions, by avoiding all singularity (VIII) ; in words, by waiting until the proper time for speaking (IX), and observing due moderation in one's words (XI) ; and finally, in manner, by repressing, first, boisterous laughter and other marks of unbecoming levity (X), and, secondly, the wandering of the eyes (XII).

The first four degrees of humility relate to the will ; the next four to the intellect ; and the last four to the outward man.

Patronage of Saint Benedict, 1914.

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REGULA
SANCTISSIMI
PATRIS NOSTRI BENEDICTI.

THE RULE
OF OUR MOST HOLY FATHER
SAINT BENEDICT.

PROLOGUS

SANCTISSIMI PATRIS NOSTRI BENEDICTI

IN REGULAM SUAM.

AUSCULTA, O fili, præcepta Magistri, et 1 Jan.
2 Maii.
1 Sept. inclina aurem cordis tui, et admonitionem pii Patris libenter excipe, et efficaciter comple ; ut ad eum, per obedientiæ laborem redeas, a quo per inobedientiae desidiam recesseras. Ad te ergo nunc meus sermo dirigitur, quisquis abrenuntians propriis voluntatibus, Domino Christo vero Regi militaturus, obedientiæ fortissima atque præclara arma sumis.

In primis, ut quidquid agendum inchoas bonum, ab eo perfici instantissima oratione deposcas ; ut, qui nos jam in filiorum dignatus est numero computare, non debeat aliquando de malis actibus nostris contristari. Ita enim ei omni tempore de bonis suis in

PROLOGUE
OF
OUR MOST HOLY FATHER
SAINT BENEDICT
TO HIS RULE.

H EARKEN, O my son, to the precepts 1 Jan.
2 May
3 Sept. of thy Master, and incline the ear of thine heart ; willingly receive and faithfully fulfil the admonition of thy loving Father, that thou mayest return by the labour of obedience to Him from Whom thou hadst departed through the sloth of disobedience. To thee, therefore, my words are now addressed, whoever thou art that, renouncing thine own will, dost take up the strong and bright weapons of obedience, in order to fight for the LORD Christ, our true king. In the first place, whatever good work thou beginnest to do, beg of Him with most earnest prayer to perfect ; that He Who hath now vouchsafed to count us in the number of His children may not at any time be grieved by our evil deeds.

nobis parendum est ; ut non solum, ut iratus pater, non aliquando filios suos exhæredet ; sed nec, ut metuendus Dominus, irritatus malis nostris, ut nequissimos servos, perpetuam tradat ad poenam qui eum sequi noluerint ad gloriam.

Exsurgamus ergo tandem aliquando, excitante nos Scriptura, ac dicente : *Hora est*
^{2 Jan.}
^{3 Maii}
^{2 Sept.}
jam nos de somno surgere. [Rom. xiii. 11.] Et apertis oculis nostris ad deificum lumen, attonitis auribus audiamus, divina quotidie clamans quid nos admoneat vox dicens : *Hodie si vocem ejus audieritis, nolite obdurare corda vestra.* [Ps. xciv. 8.] Et iterum : *Qui habet aures audiendi, audiat quid Spiritus dicat ecclesiis.* [Apoc. ii. 7.] Et quid dicit ? *Venite, filii, audite me ; timorem Domini docebo vos.* [Ps. xxxiii. 12.] *Currite, dum lumen vite habetis, ne tenebræ mortis vos comprehendant.* [Joan. xii. 35.]

Et quærens Dominus in multitudine populi,
^{3 Jan.}
^{4 Maii}
^{3 Sept.}
cui hæc clamat, operarium suum, iterum dicit : *Quis est homo, qui vult vitam, et cupid videre dies bonos ?* [Ps. xxxiii. 13.] Quod si tu audiens, respondeas : Ego ; dicit tibi Deus : Si vis habere veram et perpetuam vitam, *prohibe linguam tuam a malo, et labia tua ne loquantur dolorum. Diverte a malo, et fac bonum ; inquire pacem et sequere eam.* [Ps. xxxiii. 14, 15.] Et cum hæc feceritis, oculi mei

For we must always so serve Him with the good things He hath given us, that not only may He never, as an angry father, disinherit his children, but may never, as a dreadful LORD, incensed by our sins, deliver us to everlasting punishment, as most wicked servants who would not follow Him to glory.

Let us then at length arise, since the Scripture stirreth us up, saying : “ It is time now for us to rise from sleep.” And our eyes being opened to the deifying light, let us hear with wondering ears what the Divine Voice admonisheth us, daily crying out : “ To-day if ye shall hear His voice, harden not your hearts.” And again, “ He that hath ears to hear, let him hear what the Spirit saith to the churches.” And what saith He ? “ Come, my children, hearken to Me, I will teach you the fear of the LORD. Run while ye have the light of life, lest the darkness of death seize hold of you.”

And the LORD, seeking His own workman in the multitude of the people to whom He thus crieth out, saith again : “ Who is the man that will have life, and desireth to see good days ? ” And if thou, hearing Him, answer, “ I am he,” God saith to thee : “ If thou wilt have true and everlasting life, keep thy tongue from evil and thy lips that they speak no guile. Turn from evil, and do good : seek peace and pursue it. And when you have done these things, My eyes will be upon you, and My ears will be open to your prayers ; and before you call upon

super vos, et aures meæ ad preces vestras. Et antequam me invocetis, dicam : Ecce adsum. Quid dulcius nobis hac voce Domini invitantis nos, fratres charissimi ? Ecce pietate sua demonstrat nobis Dominus viam vitae.

Succinctis ergo fide, vel observantia bonorum actuum lumbis nostris, per ducatum Evangelii pergamus itinera ejus, ut mereamur eum, qui nos vocavit in regnum suum videre. [Ephes. vi. 14, 15.] In cuius regni tabernaculo si volumus habitare, nisi illuc bonis actibus currendo, minime pervenitur. Sed interrogemus cum propheta Dominum, dicentes ei : *Domine, quis habitabit in tabernaculo tuo, aut quis requiescat in monte sancto tuo ?* [Ps. xiv. 4.] Post hanc interrogationem, fratres, audiamus Dominum respondentem, et ostendentem nobis viam ipsius tabernaculi, ac dicentem : *Qui ingreditur sine macula, et operatur justitiam ; qui non egit dolum in lingua sua ; qui non fecit proximo suo malum, et opprobrium non accepit adversus proximum suum.* [Ps. xiv. 2, 8.] Qui malignum diabolum aliqua suadentem sibi, cum ipsa suasione sua a conspectibus cordis sui respuens, deduxit ad nihilum, et parvulos cogitatus ejus tenuit, et allisit ad Christum. [Ps. cxxxvi. 9.]

Qui timentes Dominum, de bona observantia sua non se reddit elatos, sed ipsa in se bona, non a se posse, sed a Domino fieri existimantes, operantem in

Me, I will say unto you, ‘Behold, I am here.’” What can be sweeter to us, dearest brethren, than this voice of the LORD inviting us? Behold in His loving-kindness the LORD sheweth unto us the way of life.

Having our loins, therefore, girded with ⁴ Jan.
faith and the performance of good works, let ⁵ May
us walk in His paths by the guidance of the Gospel, ⁴ Sept.
that we may deserve to see Him Who hath called us to His kingdom. And if we wish to dwell in the tabernacle of His kingdom, we shall by no means reach it unless we run thither by our good deeds. But let us ask the LORD with the prophet, saying to Him: “LORD, who shall dwell in Thy tabernacle, or who shall rest upon Thy holy hill?” After this question, brethren, let us hear the LORD answering, and shewing to us the way to His tabernacle, and saying: “He that walketh without stain and worketh justice: he that speaketh truth in his heart, that hath not done guile with his tongue: he that hath done no evil to his neighbour, and hath not taken up a reproach against his neighbours:” he that hath brought the malignant evil one to naught, casting him out of his heart with all his suggestions, and hath taken his bad thoughts, while they were yet young, and dashed them down upon the (Rock) Christ. These are they, who fearing the LORD, are not puffed up with their own good works, but knowing that the good which is in them cometh not from themselves but from the

se Dominum magnificant, illud cum Propheta dicentes : *Non nobis, Domine, non nobis sed nomini tuo da gloriam.* [Ps. cxiii. 1.] Sicut nec Paulus Apostolus de prædicatione sua sibi aliquid imputavit dicens : *Gratia Dei sum id, quod sum.* [1 Cor. xv. 10.] Et iterum ipse dicit : *Qui gloriatur, in Domino gloriatur.* [2 Cor. x. 17.]

Unde et Dominus in Evangelio ait : *Qui audit verba mea hæc, et facit ea, similabo eum viro sapienti, qui ædificavit domum suam supra petram : venerunt flumina, flaverunt venti, et impegerunt in domum illam, et non cecidit : fundata enim erat supra petram.* [Matth. vii. 24. seq.] Hæc complens Dominus, exspectat quotidie his suis sanctis monitis factis nos respondere debere. Ideo nobis propter emendationem malorum hujus vitæ, dies ad inducias relaxantur, dicente Apostolo : *An nescis, quia patientia Dei ad pœnitentiam te adducit ?* [Rom. ii. 4.] Nam pius Dominus dicit : *Nolo mortem peccatoris, sed ut convertatur, et vivat.* [Ezech. xviii. 23.]

Cum ergo interrogassemus Dominum, fratres, de habitatore tabernaculi ejus, audivimus habi-
tandi præceptum : sed si compleamus habitatoris officium, erimus hæredes regni cœlorum, Ergo præparanda sunt corda et corpora nostra sanctæ præceptorum obedientiæ militanda ; et quod minus habet in nobis natura possibile, rogemus Dominum, ut gratiæ

LORD, magnify the LORD Who worketh in them, saying with the prophet : " Not unto us, O LORD, not unto us, but unto Thy Name give the glory." So the Apostle Paul imputed nothing of His preaching to himself, but said : " By the grace of God I am what I am." And again he saith : " He that glorieth, let him glory in the LORD."

Hence also the LORD saith in the Gospel : ^{5 Jan.} ^{6 May} ^{5 Sept.} " He that heareth these words of Mine, and doeth them, is like a wise man who built his house upon a rock : the floods came, the winds blew, and beat upon that house, and it fell not, because it was founded upon a rock." And the LORD in fulfilment of these His words is waiting daily for us to respond by our deeds to His holy admonitions. Therefore are the days of our life lengthened for the amendment of our evil ways, as saith the Apostle, " Knowest thou not that the patience of God is leading thee to repentance ?" For the merciful LORD saith : " I will not the death of a sinner, but that he should be converted and live."

Since then, brethren, we have asked of the ^{6 Jan.} ^{7 May} ^{6 Sept.} LORD who is to inhabit His temple, we have heard His commands to those who are to dwell there : and if we fulfil those duties, we shall be heirs of the kingdom of heaven. Our hearts, therefore, and our bodies must be made ready to fight under the holy obedience of His commands ; and let us ask God to supply by the help of His grace what by

suæ jubeat nobis adjutorium ministrare. Et si fugientes gehennæ pœnas ad vitam volumus pervenire perpetuam, dum adhuc vacat, et in hoc corpore sumus, et hæc omnia per hanc lucis viam vacat implere, currendum et agendum est modo, quod in perpetuum nobis expediatur.

Constituenda est ergo nobis Dominici schola servitii: in qua institutione nihil asperum, nihil grave nos constituturos speramus. Sed et si quid paululum restrictius, dictante æquitatis ratione, propter emendationem vitiorum, vel conservationem caritatis processerit, non illico pavore perterritus refugias viam salutis, quæ non est nisi angusto initio incipienda. Processu vero conversationis et fidei, dilatato corde, inenarrabili dilectionis dulcedine curritur via mandatorum Dei: ut ab ipsis nunquam magisterio discedentes, in ejus doctrina usque ad mortem in monasterio perseverantes, passionibus Christi per patientiam participemus, ut et regni ejus mereamur esse consortes. Amen.

7 Jan.
Maii
Sept.

nature is not possible to us. And if we would arrive at eternal life, escaping the pains of hell, then—while there is yet time, while we are still in the flesh, and are able to fulfil all these things by the light which is given us—we must hasten to do now what will profit us for all eternity.

We have, therefore, to establish a school of
the LORD'S service, in the setting forth of
which we hope to order nothing that is harsh or
rigorous. But if anything be somewhat strictly laid
down, according to the dictates of sound reason, for the
amendment of vices or the preservation of charity, do
not therefore fly in dismay from the way of salvation,
whose beginning cannot but be strait and difficult.
But as we go forward in our life and in faith, we
shall with hearts enlarged and unspeakable sweetness
of love run in the way of God's commandments ; so
that never departing from His guidance, but perseve-
ring in His teaching in the monastery until death, we
may by patience share in the sufferings of Christ,
that we may deserve to be partakers of His king-
dom. Amen.

7 Jan.
8 May
7 Sept.

CAPUT I.

De Generibus Monachorum.

MONACHORUM quatuor esse genera manifestum est. Primum Cœnobitarum, hoc est, monasteriale, militans sub regula vel Abbatे. Deinde secundum genus est Anachoretarum, id est, Eremitarum, horum qui non conversationis fervore novitio, sed monasterii probatione diurna, didicerunt contra diabolum, multorum solatio jam docti, pugnare ; et bene instructi fraterna ex acie ad singularem pugnam eremi securi jam sine consolatione alterius, sola manu vel brachio, contra vitia carnis vel cogitationum, Deo auxiliante, pugnare sufficiunt. Tertium vero monachorum deterrium genus est Sarabitarum, qui nulla regula approbati, experientia magistra, sicut aurum fornacis, sed in plumbi natura molliti, adhuc operibus servantes sæculo fidem, mentiri Deo per tonsuram noscuntur. Qui bini aut terni, aut certe singuli sine pastore, non Dominicis, sed suis inclusi ovilibus, pro lege eis est desideriorum voluptas :

CHAPTER I.

Of the several kinds of Monks and their way of life.

IT is well known that there are four kinds of monks. The first are the Cenobites : that is those in monasteries, who live under a rule or an Abbot. The second are the Anchorites or Hermits : that is those who, not in the first fervour of religious life, but after long probation in the monastery, have learned by the help and experience of many to fight against the devil ; and going forth well armed from the ranks of their brethren to the single-handed combat of the desert, are able, without the support of others, to fight by the strength of their own arm, God helping them, against the vices of the flesh and their evil thoughts. A third and most baneful kind of monks are the Sarabites, who have been tried by no rule nor by the experience of a master, as gold in the furnace ; but being as soft as lead, and still serving the world in their works, are known by their tonsure to lie to God. These in twos or threes, or even singly, without a shepherd, shut up, not in the LORD'S sheepfolds, but in their own, make a law to themselves in the pleasure of their own desires : whatever they think fit or choose

6 Jan.
9 Maii
8 Sept.

cum quicquid putaverint vel elegerint, hoc dicunt sanctum, et quod noluerint, hoc putant non licere.

Quartum vero genus est monachorum, quod nominatur Gyrovagum, qui tota vita sua per diversas provincias ternis aut quaternis diebus per diversorum cellas hospitantur, semper vagi et nunquam stabiles, et propriis voluptatibus et gulae illecebris servientes, et per omnia deteriores Sarabaitis ; de quorum omnium horum miserrima conversatione melius est silere, quam loqui. His ergo omissis, ad Cœnobitarum fortissimum genus* disponendum, adjuvante Domino, veniamus.

CAPUT II.

Qualis esse debeat Abbas.

ABBAS, qui præesse dignus est monasterio, ^{9 Jan.} ^{1 Maii} ^{1 Sept.} semper meminisse debet, quod dicitur, et nomen majoris factis implere. Christi enim agere vices in monasterio creditur, quando ipsius vocatur prænomine, dicente Apostolo : *Accepistis spiritum adoptionis filiorum, in quo clamamus, Abba, Pater.* [Rom. viii. 15.] Ideoque Abbas nihil extra præceptum Domini (quod absit) debet docere, aut constituere,

* Note A.—*Fortissimum genus.*

to do, that they call holy ; and what they like not, that they consider unlawful.

The fourth kind of monks are those called “Girovagi,” who spend all their lives-long wandering about divers provinces, staying in different cells for three or four days at a time, ever roaming, with no stability, given up to their own pleasures and to the snares of gluttony, and worse in all things than the Sarabites. Of the most wretched life of these it is better to say nothing than to speak. Leaving them alone therefore, let us set to work, by the help of God, to lay down a rule for the Cenobites, that is, the strongest * kind of monks.

CHAPTER II.

What kind of man the Abbot ought to be.

A N Abbot who is worthy to rule over the 9 Jan.
to Maii
9 Sept. monastery ought always to remember what he is called, and correspond to his name of superior by his deeds. For he is believed to hold the place of Christ in the monastery, since he is called by His name, as the Apostle saith : “ Ye have received the spirit of the adoption of children, in which we cry Abba, Father.” And, therefore, the Abbot ought not (God forbid) to teach, or ordain, or command anything contrary to the law of the LORD ;

vel jubere : sed jussio ejus vel doctrina fermentum
divinæ justitæ in discipulorum mentibus conspergatur.

Memor sit semper Abbas quia doctrinæ suæ 10 Jan.
11 Maii
10 Sept.
vel discipulorum obedientiæ, utrарumque rerum
in tremendo judicio Dei facienda erit discussio, sciat-
que Abbas, culpæ pastoris incumbere, quicquid in
ovibus paterfamilias utilitatis minus potuerit invenire.
Tantumdem iterum erit liber, ut si inquieto vel in-
obedienti gregi pastoris fuerit omnis diligentia attributa,
et morbida earum actibus universa fuerit cura exhibita,
pastor earum in judicio Domini absolutus, dicat cum
Propheta Domino : *Justitiam tuam non abscondi in
corde meo, veritatem tuam, et salutare tuum dixi ;*
ipsi autem contemnentes spreverunt me. [Ps. xxxix.
11 ; Is. i. 2.] Et tunc demum inobedientibus curæ
suæ ovibus poena sit eis prævalens ipsa mors.

Ergo cum aliquis suscipit nomen Abbatis, 11 Jan.
12 Maii
11 Sept.
duplici debet doctrina suis præesse discipulis ;
id est, omnia bona et sancta factis amplius quam
verbis ostendere, ut capacibus discipulis mandata
Domini verbis proponat : duris vero corde et simpli-
cioribus, factis suis divina præcepta demonstret.
Omnia vero quæ discipulis docuerit esse contraria,

but let his bidding and his doctrine be infused into the minds of his disciples like the leaven of divine justice.

Let the Abbot be ever mindful that at the dreadful judgment of God an account will have to be given both of his own teaching and of the obedience of his disciples. And let him know that to the fault of the shepherd shall be imputed any lack of profit which the father of the household may find in his sheep. Only then shall he be acquitted, if he shall have bestowed all pastoral diligence on his unquiet and disobedient flock, and employed all his care to amend their corrupt manner of life : then shall he be absolved in the judgment of the LORD, and may say to the LORD with the prophet : "I have not hidden Thy justice in my heart, I have declared Thy truth and Thy salvation, but they contemned and despised me." And then at length the punishment of death shall be inflicted on the disobedient sheep.

Therefore, when any one receiveth the name of Abbot, he ought to govern his disciples by a two-fold teaching : that is, he should shew forth all goodness and holiness by his deeds rather than his words : declaring to the intelligent among his disciples the commandments of the LORD by words : but to the hard-hearted and the simple-minded setting forth the divine precepts by the example of his deeds. And let him shew by his

in suis factis indicet non agenda ; ne aliis prædicans, ipse reprobus inveniatur [1 Cor. ix. 27]. Ne quando illi dicat Deus peccanti : *Quare tu enarras justitias meas, et assumis testamentum meum per os tuum ? Tu vero odisti disciplinam, et projecisti sermones meos post te.* [Ps. xlix. 16, 17.] Et, *Qui in fratris tui oculo festucam videbas, in tuo trabem non vidisti ?* [Matth. vii. 3.]

Non ab eo persona in monasterio discernantur. Non unus plus ametur quam aliis, nisi quem in bonis actibus, aut obedientia invenerit meliorem. Non convertenti ex servitio præponatur ingenuus, nisi alia rationabilis causa exsistat. Quod si ita, justitia dictante, Abbatii visum fuerit, et de cuiuslibet ordine id faciat ; sin alias, propria teneant loca : quia sive servus, sive liber, omnes in Christo unum sumus, et sub uno Domino æqualem servitutis militiam bajulamus : *Quia non est personarum acceptio apud Deum.* [Ephes. vi. 9.] Solummodo in hac parte apud ipsum discernimur, si meliores ab aliis in operibus bonis, et humiles inveniamur. Ergo æqualis sit omnibus ab eo caritas ; una præbeatur omnibus secundum merita disciplina.

¹² Jan.
¹³ Maii
¹² Sept.

own actions that those things ought not to be done which he has taught his disciples to be against the law of God ; lest, while preaching to others, he should himself become a castaway, and God should say to him in his sin : “ Why dost thou declare My justice, and take My covenant in thy mouth ? Thou hast hated discipline, and hast cast My words behind thee.” And again, “ Thou who sawest the mote in thy brother’s eye, didst thou not see the beam in thine own ? ”

Let him make no distinction of persons in
the monastery. Let not one be loved more 12 Jan.
13 May
12 Sept.
than another, unless he be found to excel in good
works or in obedience. Let not one of noble birth
be put before him that was formery a slave, unless
some other reasonable cause exist for it. But if upon
just consideration it should so seem good to the
Abbot, let him arrange as he please concerning the
place of any one whomsoever ; but, otherwise, let
them keep their own places ; because, whether bond
or free, we are all one in Christ, and bear an equal
rank in the service of one LORD : “ for with God
there is no respecting of persons.” Only for one
reason are we preferred in His sight, if we be found
to surpass others in good works and in humility.
Let the Abbot, then, shew equal love to all, and let
the same discipline be imposed upon all according to
their deserts.

In doctrina sua namque Abbas Apostolicam ^{13 Jan.}
 debet illam semper formam servare, in qua ^{14 Maii}
^{13 Sept.} dicitur : *Argue, obsecra, increpa* : [2 Tim. iv. 2] id
 est, miscens temporibus tempora, terroribus blandi-
 menta : dirum magistri, pium patris ostendat affectum :
 id est, indisciplinatos et inquietos debet durius
 arguere ? obedientes autem, et mites et patientes,
 ut melius proficiant, obsecrare. Negligentes autem
 et contemnentes, ut increpet et corripiat, admonemus.
 Neque dissimulet peccata delinquentium,
 sed mox, ut cœperint oriri, radicitus ea, ut præ-
 valet, amputet : memor periculi Heli sacerdotis
 de Silo. [1 Reg. ii. 12, seq.] Et honestiores qui-
 dem, atque intelligibiles animos, prima vel secunda
 admonitione verbis corripiat ; improbos autem, et
 duros, ac superbos, vel inobedientes, verberum vel
 corporis castigatione in ipso initio peccati coercent,
 sciens scriptum : *Stultus verbis non corrigitur*. [Prov.
 xxiii. 13.] Et iterum : *Percute filium tuum virga,*
et liberabis animam ejus a morte. [Ibid. 14.]

Meminisse debet semper Abbas quod est, ^{14 Jan.}
 meminisse quod dicitur, et scire quia cui plus ^{15 Maii}
 committitur, plus ab eo exigitur ; sciatque quam
 difficilem et arduam rem suscepit, regere animas, et
 multorum servire moribus. Et alium quidem blandi-
 mentis, alium vero increpationibus, alium suasionibus,

For the Abbot in his doctrine ought always to observe the bidding of the Apostle, wherein he says : “ Reprove, entreat, rebuke ” : mingling, as occasions may require, gentleness with severity ; shewing now the rigour of a master, now the loving affection of a father, so as sternly to rebuke the undisciplined and restless, and to exhort the obedient, mild, and patient to advance in virtue. And such as are negligent and haughty we charge him to reprove and correct. Let him not shut his eyes to the faults of offenders ; but as soon as they appear, let him strive with all his might to root them out, remembering the fate of Heli, the priest of Silo. Those of good disposition and understanding let him, for the first or second time, correct only with words ; but such as are froward and hard of heart, and proud, or disobedient, let him chastise with bodily stripes at the very first offence, knowing that it is written : “ The fool is not corrected with words.” And again : “ Strike thy son with the rod, and thou shalt deliver his soul from death.”

The Abbot ought always to remember what he is, and what he is called, and to know that to whom more is committed, from him more is required ; and he must consider how difficult and arduous a task he hath undertaken, of ruling souls and adapting himself to many dispositions. Let him so accommodate and suit himself to the character and

13 Jan.
14 May
13 Sept.

14 Jan.
15 May
14 Sept.

et secundum uniuscujusque qualitatem vel intelligentiam, ita se omnibus conformet et aptet, ut non solum detrimenta gregis sibi commissi non patiatur, verum etiam in augmentatione boni gregis gaudeat.

Ante omnia, ne dissimulans, aut parvipendens salutem animarum sibi commissarum, plus gerat sollicitudinem de rebus transitoriis, et terrenis atque caducis; sed semper cogitet quia animas suscipit regendas, de quibus et rationem redditurus est. Et ne causetur de minori forte substantia, meminerit scriptum: *Primum quærite regnum Dei, et justitiam ejus, et hæc omnia adjicientur vobis.* [Matt. vi. 33.] Et iterum: *Nihil deest timentibus eum.* [Ps. xxxiii. 19.]

Sciatque quia, qui suscipit animas regendas, paret se ad rationem reddendam. Et quantum sub cura sua fratum se habere scierit numerum, agnoscat pro certo, quia in die judicii ipsarum omnium animarum est redditurus Domino rationem, sine dubio addita et suæ animæ. Et ita timens semper futuram discussionem Pastoris de creditis ovibus, cum de alienis ratiociniis cavet, redditur de suis sollicitus. Et cum de monitionibus suis emendationem aliis subministrat, ipse quoque efficitur a vitiis emendatus.

intelligence of each, winning some by kindness, others by reproof, others by persuasion, that he may not only suffer no loss in the flock committed to him, but may even rejoice in their virtuous increase.

Above all let him not, overlooking or under-
valuing the salvation of the souls entrusted to
him, be too solicitous for fleeting, earthly, and perish-
able things ; but let him ever bear in mind that he
hath undertaken the government of souls, of which
he shall have to give an account. And that he may
not complain for want of worldly substance, let him
remember what is written : “ Seek first the kingdom
of God and His justice, and all these things shall be
added unto you.” And again : “ Nothing is wanting
to them that fear Him.”

And let him know that he who hath undertaken
the government of souls, must prepare himself to
render an account of them. And whatever may be
the number of the brethren under his care, let him be
certainly assured that on the Day of Judgment he
will have to give an account to the LORD of all these
souls, as well as of his own. And thus, being ever
fearful of the coming inquiry which the Shepherd
will make into the state of the flock committed to
him, while he is careful on other men’s account, he
will be solicitous also on his own. And so, while
correcting others by his admonitions, he will be
himself cured of his own defects.

CAPUT III.

De adhibendis ad Consilium Fratribus.

Q^{UOTIES} aliqua præcipua agenda sunt
 in monasterio, convocet Abbas omnem 15 Ian.
17 Maii
16 Sept.
 congregationem, et dicat ipse unde agitur. Et audiens
 consilium fratrum, tractet apud se, et quod utilius
 judicaverit faciat. Ideo autem omnes ad consilium
 vocari diximus : quia sæpe juniori Dominus revelat
 quod melius est. Sic autem dent fratres consilium
 cum omni humilitatis subjectione, ut non præsumant
 procaciter defendere quod eis visum fuerit, sed magis
 in Abbatis pendeat arbitrio, ut quod salubrius esse
 judicaverit, ei cuncti obedient : sed sicut discipulis
 convenit obedire magistro ; ita et ipsum provide, et
 juste condecet cuncta disponere.

In omnibus igitur omnes magistram sequan-
 tur regulam, neque ab ea temere declinetur a 17 Ian.
15 Maii
17 Sept.
 quoquam. Nullus in monasterio proprii sequatur
 cordis voluntatem, neque præsumat quisquam cum
 Abbe suo proterve intus aut foris monasterium
 contendere. Quod si præsumpserit, regulari disciplinæ
 subjaceat. Ipse tamen Abbas cum timore Dei et

CHAPTER III.

Of calling the Brethren to Council.

AS often as any important matters have to be transacted in the monastery, let the Abbot call together the whole community, and himself declare what is the question to be settled. And, having heard the counsel of the brethren, let him consider within himself, and then do what he shall judge most expedient. We have said that all should be called to council, because it is often to the younger that the LORD revealeth what is best. But let the brethren give their advice with all subjection and humility, and not presume stubbornly to defend their own opinion ; but rather let the matter rest with the Abbot's discretion, that all may submit to whatever he shall judge to be best. Yet, even as it becometh disciples to obey their master, so doth it behove him to order all things prudently and with justice.

Let all therefore, follow the Rule in all things as their guide, and let no man rashly depart from it. Let no one in the monastery follow the will of his own heart : nor let any one presume insolently to contend with his Abbot, either within or without the monastery. But if he should so presume, let him be subjected to the discipline

observatione regulæ omnia faciat ; sciens et procul dubio de omnibus judiciis suis æquissimo Judici Deo rationem redditum. Si qua vero minora agenda sunt in monasterii utilitatibus, seniorum tantum utatur consilio, sicut scriptum est : *Omnia fac cum consilio, et post factum non pœnitebis.* [Eccli. xxxii. 24.]

CAPUT IV.

Quæ sint Instrumenta Bonorum Operum.

- I**N primis, Dominum Deum diligere ex toto corde, tota anima, tota virtute :
- | | | |
|-----|--|---|
| 2. | Deinde proximum tamquam te ipsum. | ¹⁵ Jan.
¹⁹ Maii
¹⁵ Sept. |
| 3. | Deinde non occidere. | |
| 4. | Non adulterari. | |
| 5. | Non facere furtum. | |
| 6. | Non concupiscere. | |
| 7. | Non falsum testimonium dicere. | |
| 8. | Honorare omnes homines. | |
| 9. | Et quod sibi quis fieri non vult, alii non faciat. | |
| 10. | Abnegare semetipsum sibi, ut sequatur Christum. | |

appointed by the Rule. The Abbot himself, however, must do everything with the fear of God and in observance of the Rule : knowing that he will have without doubt to render to God, the most just Judge, an account of all his judgments. If it happen that less important matters have to be transacted for the good of the monastery, let him take counsel with the Seniors only, as it is written : "Do all things with counsel, and thou shalt not afterwards repent it."

CHAPTER IV.

What are the Instruments of Good Works.

IN the first place, to love the LORD God 18 Jan.
19 May
18 Sept. with all one's heart, all one's soul, and all one's strength :

2. Then one's neighbour as oneself.
3. Then not to kill.
4. Not to commit adultery.
5. Not to steal.
6. Not to covet.
7. Not to bear false witness.
8. To honour all men.
9. Not to do to another what one would not have done to oneself.
10. To deny oneself, in order to follow Christ.

11. Corpus castigare.
12. Delicias non amplecti.
13. Jejunium amare.
14. Pauperes recreare.
15. Nudum vestire.
16. Infirmum visitare.
17. Mortuum sepelire.
18. In tribulatione subvenire.
19. Dolentem consolari.
20. A sæculi actibus se facere alienum.
21. Nihil amori Christi præponere.

22. Iram non perficere.
23. Iracundiæ tempus non reservare.
24. Dolum in corde non tenere.
25. Pacem falsam non dare.
26. Caritatem non derelinquere.
27. Non jurare, ne forte perjuriet.
28. Veritatem ex corde et ore proferre.
29. Malum pro malo non reddere.
30. Injuriam non facere, sed factam patienter sufferre.
31. Inimicos diligere.
32. Maledicentes se non remaledicere, sed magis benedicere.
33. Persecutionem pro justitia sustinere.
34. Non esse superbum :
35. Non violentum :

19 Jan.
20 Maii
19 Sept.

11. To chastise the body.
12. Not to seek after delicate living.
13. To love fasting.
14. To relieve the poor.
15. To clothe the naked.
16. To visit the sick.
17. To bury the dead.
18. To help in affliction.
19. To console the sorrowing.
20. To keep aloof from worldly actions.
21. To prefer nothing to the love of Christ.

22. Not to give way to anger.
23. Not to harbour a desire of revenge.
24. Not to foster guile in one's heart.
25. Not to make a feigned peace.
26. Not to forsake charity.
27. Not to swear, lest perchance one forswear oneself.
28. To utter truth from heart and mouth.
29. Not to render evil for evil.
30. To do no wrong to any one yea, to bear patiently wrong done to oneself.
31. To love one's enemies.
32. Not to render cursing for cursing, but rather blessing.
33. To bear persecution for justice's sake.
34. Not to be proud :
35. Not given to wine :

19 Jan.
20 May
19 Sept.

36. Non multum edacem :
37. Non somnolentum :
38. Non pigrum :
39. Non murmurosus :
40. Non detractorem.
41. Spem suam Deo committere.
42. Bonum aliquod in se cum viderit, Deo applicet, non sibi.
43. Malum vero semper a se factum sciat, et sibi reputet.

44. Diem judicii timere. 20 Jan.
21 Maii
45. Gehennam expavescere. 20 Sept.
46. Vitam æternam omni concupiscentia spirituali desiderare.
47. Mortem quotidie ante oculos suspectam habere.
48. Actus vitæ suæ omni hora custodire.
49. In omni loco Deum se respicere, pro certo scire.
50. Cogitationes malas cordi suo advenientes mox ad Christum allidere :
51. Et seniori spirituali patefacere.
52. Os suum a malo, vel pravo eloquio custodire.
53. Multum loqui non amare.
54. Verba vana aut risui apta non loqui.
55. Risum multum aut excussum non amare.
56. Lectiones sanctas libenter audire.

57. Orationi frequenter incumbere.

58. Mala sua præterita cum lacrimis vel gemitu quotidie in oratione Deo confiteri, et de ipsis malis de cætero emendare.

59. Desideria carnis non perficere : voluntatem propriam odire.

60. Præceptis Abbatis in omnibus obedire, etiam si ipse aliter (quod absit) agat, memores illud Dominicum præceptum : *Quæ dicunt, facile, quæ autem faciunt, facere nolite.* [Matth. xxiii. 3.]

61. Non velle dici sanctum, antequam sit, sed prius esse, quo verius dicatur.

62. Præcepta Dei factis quotidie adimplere.

21 Jan.

63. Castitatem amare.

22 Maii

21 Sept.

64. Nullum odire.

65. Zelum et invidiam non habere.

66. Contentionem non amare.

67. Elationem fugere.

68. Seniores venerari.

69. Juniores diligere.

70. In Christi amore pro inimicis orare.

71. Cum discordante ante solis occasum in pacem redire :

72. Et de Dei misericordia nunquam desperare.

Ecce hæc sunt instrumenta artis spiritualis : quæ cum fuerint a nobis die noctuque incessabiliter adimpta, et in die judicii reconsignata, illa merces

57. To apply oneself frequently to prayer.
58. Daily to confess one's past sins with tears and sighs to God, and to amend them for the time to come.
59. Not to fulfil the desires of the flesh : to hate one's own will.
60. To obey in all things the commands of the Abbot, even though he himself (which God forbid) should act otherwise : being mindful of that precept of the LORD : "What they say, do ye ; but what they do, do ye not."
61. Not to wish to be called holy before one is so : but first to be holy, that one may be truly so called.
62. Daily to fulfil by one's deeds the commandments of God.
21 Jan.
22 May
21 Sept.
63. To love chastity.
64. To hate no man.
65. Not to give way to jealousy and envy.
66. Not to love strife.
67. To fly from vainglory.
68. To reverence the Seniors.
69. To love the juniors.
70. To pray for one's enemies in the love of Christ.
71. To make peace with an adversary before the setting of the sun.
72. And never to despair of the mercy of God.

Behold, these are the tools of the spiritual craft, which, if they be constantly employed day and night, and duly given back on the day of judgment, will

nobis a Domino recompensabitur, quam ipse promisit : *Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus his qui diligunt eum.* [1 Cor. ii. 9.] Officina vero, ubi hæc omnia diligenter operemur, claustra sunt monasterii, et stabilitas in congregazione.

CAPUT V.

De Obedientia.

PRIMUS humilitatis gradus est obedientia 22 Jan.
23 Maii
22 Sept.
sine mora. Hæc convenit his, qui nihil sibi Christo carius existimant, propter sanctum servitum quod professi sunt, seu propter metum gehennæ, vel gloriam vitæ æternæ ; mox ut aliquid imperatum a majore fuerit, ac si divinitus imperetur, moram pati nesciunt in faciendo. De quibus Dominus dicit : *In auditu auris obedivit mihi.* [Ps. xvii. 45.] Et item dicit doctoribus : *Qui vos audit, me audit.* [Luc. x. 16.]

Ergo hi tales relinquentes statim quæ sua sunt, et voluntatem propriam deserentes, mox exoccupatis manibus, et quod agebant imperfectum relinquentes, vincino obedientiæ pede jubentis vocem factis sequuntur ; et veluti uno momento prædicta Magistri jussio et perfecta discipuli opera, in velocitate timoris Dei,

gain for us from the LORD that reward which He Himself hath promised—"which eye hath not seen, nor ear heard; nor hath it entered into the heart of man to conceive what God hath prepared for them that love Him." And the workshop where we are to labour at all these things is the cloister of the monastery, and stability in the community.

CHAPTER V.

Of Obedience.

THE first degree of humility is obedience 22 Jan.
23 May
22 Sept. without delay. This becometh those who hold nothing dearer to them than Christ, and who on account of the holy servitude which they have taken upon them, either for fear of hell or for the glory of life everlasting, as soon as anything is ordered by the superior, suffer no more delay in doing it than if it had been commanded by God Himself. It is of these that the LORD saith: "At the hearing of the ear he hath obeyed Me." And, again, to teachers He saith: "He that heareth you heareth Me."

Such as these, therefore, leaving immediately their own occupations and forsaking their own will, with their hands disengaged, and leaving unfinished what they were about, with the speedy step of obedience follow by their deeds the voice of him who commands; and so as it were at the same instant the

ambæ res communiter citius explicantur, quibus ad vitam æternam gradiendi amor incumbit. Ideo angustam viam arripiunt : unde Dominus dicit : *Angusta via est, quæ ducit ad vitam* ; [Matth. vii. 14.] ut non suo arbitrio viventes, vel desideriis suis, et voluptatibus obedientes, sed ambulantes alieno judicio et imperio, in cœnobiis degentes, Abbatem sibi præesse desiderant. Sine dubio hi tales illam Domini sententiam imitantur, qua dicit : *Non veni facere voluntatem meam, sed ejus qui misit me.* [Joan. v. 30.]

Sed hæc ipsa obedientia tunc acceptabilis
 erit Deo, et dulcis hominibus, si quod jubetur 23 Jan.
24 Maii
23 Sept.
 non trepide, non tarde, non tepide, aut cum murmurio, vel cum responso nolentis efficiatur ; quia obedientia, quæ majoribus præbetur, Deo exhibetur. Ipse enim dixit : *Qui vos audit, me audit.* [Luc. x. 16.] Et cum bono animo a discipulis præberi oportet, quia *hilarem datorem diligit Deus.* [2 Cor. ix. 7.] Nam cum malo animo si obedit discipulus, et non solum ore, sed etiam corde si murmuraverit, etsi impleat jussionem, tamen acceptus jam non erit Deo, qui cor respicit murmurantis. Et pro tali facto nullam consequiter gratiam ; imo poenam murmurantium incurrit, si non cum satisfactione emendaverit.

bidding of the master and the perfect fulfilment of the disciple are joined together in the swiftness of the fear of God by those who are moved with the desire of attaining eternal life. These, therefore, choose the narrow way, of which the LORD saith : “ Narrow is the way which leadeth unto life ” ; so that living not by their own will, nor obeying their own desires and pleasures, but walking according to the judgment and command of another, and dwelling in community, they desire to have an Abbot over them. Such as these without doubt fulfil that saying of the LORD : “ I came not to do Mine own will, but the will of Him Who sent Me.”

But this very obedience will then only be acceptable to God and sweet to men, if what is commanded be done not fearfully, tardily, nor coldly, nor with murmuring, nor with an answer, shewing unwillingness ; for the obedience which is given to superiors is given to God, since He Himself hath said : “ He that heareth you, heareth Me.” And it ought to be given by disciples with a good will, because “ God loveth a cheerful giver.” For if the disciple obey with ill-will, and murmur not only with his lips but even in his heart, although he fulfil the command, yet it will not be accepted by God, Who regardeth the heart of the murmur. And for such an action he shall gain no reward ; nay, rather, he shall incur the punishment due to murmurers, unless he amend and make satisfaction.

CAPUT VI.

De Taciturnitate.

FACIAMUS quod ait Propheta : *Dixi,* ^{24 Jan.} *custodiam vias meas, ut non delinquam* ^{25 Maii} *in lingua mea : posui ori meo custodiam : obmutui,* ^{24 Sept.} *et humiliatus sum, et silui a bonis.* [Ps. xxxviii. 2, 3.] Hic ostendit Propheta, si bonis eloquiis interdum propter taciturnitatem debet tacere, quanto magis a malis verbis propter poenam peccati debet cessari. Ergo, quamvis de bonis et sanctis ad aedificationem eloquiis, perfectis discipulis propter taciturnitatis gravitatem rara loquendi concedatur licentia,* quia scriptum est : *In multiloquio non effugies peccatum :* [Prov. x. 19.] et alibi : *Mors et vita in manibus linguae.* [Prov. xviii. 21.] Nam loqui et docere magistrum condecet : tacere et audire discipulo convenit.

Et ideo, si quae requirenda sunt a Priore, cum omni humilitate et subjectione reverentiæ requirantur. Scurrilitates vero vel verba otiosa et risum moventia, æterna clausura in omnibus locis damnamus, et ad tale eloquium discipulum aperire os non permittimus.

*Note B.—*Rara loquendi concedatur licentia.*

CHAPTER VI.

Of the Practice of Silence.

LET us do as saith the prophet : “ I said, ^{24 Jan.} I will take heed to my ways, that I sin ^{25 May} not with my tongue, I have placed a watch over my ^{24 Sept.} mouth ; I became dumb and was silent, and held my peace even from good things.” Here the prophet sheweth that if we ought at times to refrain even from good words for the sake of silence, how much more ought we to abstain from evil words, on account of the punishment due to sin. Therefore, on account of the importance of silence, let leave to speak be seldom granted even to perfect disciples,* although their conversation be good and holy and tending to edification ; because it is written : “ In much speaking thou shalt not avoid sin ” ; and elsewhere : “ Death and life are in the power of the tongue.” For it becometh the master to speak and to teach, but it beseemeth the disciple to be silent and to listen. And therefore, if anything has to be asked of the Superior, let it be done with all humility and subjection of reverence. But as for buffoonery or idle words, such as move to laughter, we utterly condemn them in every place, nor do we allow the disciple to open his mouth in such discourse.

CAPUT VII.

De Humilitate.

CLAMAT nobis Scriptura divina, fratres, dicens : *Omnis, qui se exaltat, humiliabitur, et qui se humiliat, exaltabitur.* [Luc. xiv. 11.] Cum hæc ergo dicit, ostendit omnem exaltationem genus esse superbiæ, quod se cavere Propheta indicat, dicens : *Domine, non est exultatum cor meum, neque elati sunt oculi mei; neque ambulavi in magnis, neque in mirabilibus super me.* Sed quid ? *Si non humiliter sentiebam, sed exaltavi animam meam; sicut ablactatus super matre sua, ita retributio in anima mea.* [Ps. cxxx. 1, 2.] Unde, fratres, si summæ humilitatis volumus culmen attingere, et ad exaltationem illam cœlestem, ad quam per præsentis vitæ humilitatem ascenditur, volumus velociter pervenire ; actibus nostris ascendentibus, scala erigenda est, quæ in somno Jacob apparuit, per quam et descendentes et ascendentes Angeli monstrabantur. Non aliud sine dubio descensus ille et ascensus a nobis intelligitur ; nisi exaltatione descendere, et humilitate ascendere. Scala vero ipsa erecta, nostra est vita in sæculo, quæ humiliato corde a Domino erigitur ad cœlum. Latera enim hujus scalæ dicimus nostrum esse corpus et animam, in quæ

25 Jan.
26 Maii
25 Sept.

CHAPTER VII.

Of Humility.

THE Holy Scripture crieth out to us, ^{25 Jan.} ^{26 May} ^{25 Sept.} brethren, saying : "Every one that exalteth himself shall be humbled, and he who humbleth himself shall be exalted." In saying this, it teacheth us that all exaltation is a kind of pride, against which the prophet sheweth himself to be on his guard when he saith : "LORD, my heart is not exalted nor mine eyes lifted up ; nor have I walked in great things, nor in wonders above me." For why ? "If I did not think humbly, but exalted my soul : like a child that is weaned from his mother, so wilt Thou requite my soul." Whence, brethren, if we wish to arrive at the highest point of humility, and speedily to reach that heavenly exaltation to which we can only ascend by the humility of this present life, we must by our ever-ascending actions erect such a ladder as that which Jacob beheld in his dream, by which the angels appeared to him descending and ascending. This descent and ascent signifieth nothing else than that we descend by self-exaltation and ascend by humility. And the ladder thus erected is our life in the world, which, if the heart be humbled, is lifted up by the LORD to heaven. The sides of the same ladder we understand to be our

latera diversos gradus humilitatis, vel disciplinæ, vocatio divina ascendendos inseruit.

Primus itaque humilitatis gradus est, si ²⁶ Jan.
timorem Dei sibi ante oculos semper ponens, ²⁷ Maii
oblivionem omnino fugiat, et semper sit memor ²⁶ Sept.
omnium quæ præcepit Deus, qualiter contemnentes
Deum gehennna de peccatis incendat et vitam æter-
nam, quæ timentibus Deum præparata est animo suo
semper revolvat. Et custodiens se omni hora a
peccatis et vitiis, id est cogitationum, linguæ, oculo-
rum, manuum, pedum vel voluntatis propriæ, sed
et desideria carnis amputare festinet.

Æstimet se homo de cœlis a Deo semper ²⁷ Jan.
respici omni hora, et facta sua in omni loco ²⁸ Maii
ab aspectu Divinitatis videri, et ab Angelis omni ²⁷ Sept.
hora Deo renuntiari. Demonstrat nobis hoc Pro-
pheta, cum in cogitationibus nostris ita Deum semper
præsentem ostendit, dicens : *Scutans corda et renes*
Deus. [Ps. vii. 10.] Et item : *Dominus novit cogi-*
tationes hominum, quoniam vanæ sunt. [Ps. xciii.
11.] Et item dicit : *Intellexisti cogitationes meas a*
longe ; [Ps. cxxxviii. 3.] et : *Quia cogitatio homi-*
nis confitebitur tibi. [Ps. lxxv. 11.] Nam ut sol-
licitus sit circa cogitationes perversas, dicat semper
humilis frater in corde suo : *Tunc ero immaculatus*
coram eo, si observavero me ab iniquitate mea.
[Ps. xvii. 24.]

body and soul, in which our divine vocation hath placed various degrees of humility or discipline, which we must ascend.

The first degree of humility, then, is that
a man, always keeping the fear of God before
his eyes, avoid all forgetfulness ; and that he be ever
mindful of all that God hath commanded, bethinking
himself that those who despise God will be consumed
in hell for their sins, and that life everlasting is pre-
pared for them that fear Him. And keeping himself
at all times from sin and vice, whether of the
thoughts, the tongue, the hands, the feet, or his own
will, let him thus hasten to cut off the desires of the
flesh.

Let him consider that he is always beheld
from heaven by God, and that his actions are
everywhere seen by the eye of the Divine Majesty,
and are every hour reported to Him by His angels.
This the prophet telleth us, when he sheweth how
God is ever present in our thoughts, saying : "God
searcheth the heart and the reins." And again:
"The LORD knoweth the thoughts of men." And
he also saith : "Thou hast understood my thoughts
afar off" ; and "The thought of man shall confess
to Thee." In order, therefore, that he may be on
his guard against evil thoughts, let the humble brother
say ever in his heart : "Then shall I be unspotted
before Him, if I shall have kept me from mine
iniquity."

Voluntatem vero propriam ita facere prohibemur, cum dicit nobis Scriptura : *Et a voluntatibus tuis avertere.* [Eccli. xviii. 30.] Et item rogamus Deum in oratione, ut fiat illius voluntas in nobis.

Docemur ergo merito nostram non facere voluntatem, quum cavemus illud, quod dicit Scriptura : *Sunt viæ, quæ videntur hominibus rectæ, quarum finis usque ad profundum inferni demergit.* [Prov. xvi. 25.] Et cum item pavemus illud, quod de negligentibus dictum est : *Corrupti sunt, et abominabiles facti sunt in voluptatibus suis.* [Ps. lii. 2.] In desideriis vero carnis, nobis Deum credamus semper esse præsentem, cum dicit Propheta Domino : *Domine, ante te est omne desiderium meum.* [Ps. xxxvii. 10.]

Cavendum ergo ideo malum desiderium, quia mors secus introitum delectationis posita est. Unde Scriptura præcipit, dicens : *Post concupiscentias tuas non eas.* [Eccli. xviii. 30.] Ergo, si oculi Domini speculantur bonos et malos, et Dominus de cœlo semper respicit super filios hominum, ut videat si est intelligens, aut requirens Deum ; et ab Angelis nobis deputatis quotidie die noctuque Domino factorum nostrorum opera nostra nuntiantur ; cavendum est ergo omni hora, frates, sicut dicit in Psalmo Propheta, ne nos declinantes in malo, et inutiles factos, aliqua hora aspiciat Deus, et parcendo nobis in hoc tempore (quia pius est, et exspectat

²⁸ Jan.
²⁹ Maii
²⁸ Sept.

²⁹ Jan.
³⁰ Maii
²⁹ Sept.

We are, indeed, forbidden to do our own will by Scripture, which saith to us : “ Turn away from thine own will.” And so too we beg of God in prayer that His will may be done in us. Rightly therefore are we taught not to do our own will, if we take heed to the warning of Scripture : “ There are ways which to men seem right, but the ends thereof lead to the depths of hell ” ; or, again, when we tremble at what is said of the careless : “ They are corrupt and have become abominable in their pleasures.” And in regard to the desires of the flesh, we must believe that God is always present to us, as the prophet saith to the LORD : “ O LORD, all my desire is before Thee.”

Let us be on our guard, then, against evil desires, since death hath its seat close to the entrance of delight ; wherefore the Scripture commandeth us, saying : “ Go not after thy concupis- cences.” Since, therefore, the eyes of the LORD behold the good and the evil, and the LORD is ever looking down from heaven upon the children of men, to see who hath understanding or is seeking God ; and since the works of our hands are reported to Him day and night by the angels appointed to watch over us ; we must be always on the watch, brethren, lest, as the prophet saith in the psalm, God should see us at any time declining to evil and become unprofitable ; and lest, though He spare us now, because He is merciful and expecteth our conversion,

28 Jan.
29 May
28 Sept.

29 Jan.
30 May
29 Sept.

nos converti in melius), ne dicat nobis in futuro : *Hæc fecisti, et tacui.* [Ps. xlix. 21.]

Secundus humilitatis gradus est, si pro-
priam quis non amans voluntatem, desideria
sua non delectetur implere ; sed vocem illam Domi-
ni factis imitetur dicentis : *Non veni facere volun-
tatem meam, sed ejus qui misit me.* [Joan. vi. 38.]
Item dicit Scriptura : Voluntas habet pœnam, et
necessitas parit coronam.*

Tertius humilitatis gradus est, ut quis pro-
Dei amore omni obedientia se subdat majori,
imitans Dominum, de quo dicit Apostolus : *Factus
obediens usque ad mortem.* [Phil. ii. 8.]

Quartus humilitatis gradus est, si in ipsa
obedientia duris et contrariis rebus, vel etiam
quibuslibet irrogatis injuriis, tacita conscientia patien-
tiā amplectatur, et sustinens non lassescat vel
discedat, dicente Scriptura : *Qui perseveraverit usque
in finem, hic salvis erit.* [Matth. xxiv. 13.] Item :
Confortetur cor tuum, et sustine Dominum. [Ps.
xxvi. 14.] Et ostendens fidelem pro Domino uni-
versa etiam contraria sustinere debere, dicit ex
persona sufferentium : *Propter te morte afficimur
tota die ; æstinati sumus sicut oves occisionis.*
[Ps. xlivi. 22.] Et securi de spe retributionis divinæ,
subsequuntur gaudentes, et dicentes : *Sed in his*

*Note C.—*Voluntas habet pœnam, &c.*

30 Jan.
31 Maii
30 Sept.

31 Jan.
1 Junii
1 Oct.

1 Feb.
2 Junii
2 Oct.

He should say to us hereafter : “ These things thou didst and I held my peace.”

The second degree of humility is, that a man love not his own will, nor delight in fulfilling his own desires ; but carry out in his deeds that saying of the LORD : “ I came not to do mine own will, but the will of Him Who sent me.” And again Scripture saith : “ Self-will hath punishment, but necessity wins the crown.” *

The third degree of humility is, that a man for the love of God submit himself to his superior in all obedience ; imitating the LORD, of Whom the apostle saith : “ He was made obedient even unto death.”

The fourth degree of humility is, that if in this very obedience hard and contrary things, nay even injuries, are done to him, he should embrace them patiently with a quiet conscience, and not grow weary or give in, as the Scripture saith : “ He that shall persevere to the end shall be saved.” And again : “ Let thy heart be comforted, and wait for the LORD.” And shewing how the faithful man ought to bear all things, however contrary, for the LORD, it saith in the person of the afflicted : “ For Thee we suffer death all the day long ; we are esteemed as sheep for the slaughter.” And secure in their hope of the divine reward, they go on with joy, saying : “ But in all these things we overcome,

^{30 Jan.}
^{31 May}
^{31 Sept.}

^{31 Jan.}
^{1 June}
^{1 Oct.}

^{1 Feb.}
^{2 June}
^{2 Oct.}

omnibus superamus propter eum, qui dilexit nos. [Rom. viii. 37.] Et item alio loco Scriptura : *Probasti nos, inquit, Deus, igne nos examinasti, sicut igne examinatur argentum : induxisti nos in lagueum ; posuisti tribulationes in dorso nostro.* [Ps. lxv. 10, 11.] Et ut ostendat sub Priore debere nos esse, subsequitur dicens : *Imposuisti homines super capita nostra.* [Ps. lxv. 12.] Sed et præceptum Domini in adversis et injuriis per patientiam adimplentes, qui percussi in maxilla præbent et alteram, auferenti tunicam dimittunt et pallium, angariati milliario vadunt duo, [Matth. v. 39, 41.] cum Paulo Apostolo falsos fratres sustinent, et maledicentes se benedicunt. [2 Cor. xi. 26.]

Quintus humilitatis gradus est, si omnes ^{2 Feb.}
 cogitationes malas cordi suo advenientes, ^{3 Junii}
^{3 Oct.} vel mala a se absconse commissa per humilem confessionem Abbatii non celaverit suo. Hortatur nos de hac re Scriptura, dicens : *Revela Domino viam tuam, et spera in eo.* [Ps. xxxvi. 5.] Et item dicit : *Confitemini Domino, quoniam bonus, quoniam in sæculum misericordia ejus.* [Ps. cv. 1.] Et item Propheta : *Delictum meum cognitum tibi feci, et injusticias meas non operui. Dixi, pronuntiabo adversum me injusticias meas Domino, et tu remisisti impietatem cordis mei.* [Ps. xxxi. 5.]

Sextus humilitatis gradus est, si omni ^{3 Feb.}
 vilitate vel extremitate contentus sit monachus, ^{4 Junii}
^{4 Oct.} et ad omnia quæ sibi injunguntur, velut operarium

through Him Who hath loved us." And so in another place Scripture saith : "Thou hast proved us, O God ; Thou hast tried us as silver is tried by fire ; Thou hast led us into the snare, and hast laid tribulation on our backs." And in order to shew that we ought to be under a superior, it goes on to say : "Thou hast placed men over our heads." Moreover, fulfilling the precept of the LORD by patience in adversities and injuries, they who are struck on one cheek offer the other : to him who taketh away their coat they leave also their cloak ; and being forced to walk one mile, they go two. With Paul the Apostle, they bear with false brethren, and bless those that curse them.

The fifth degree of humility is, not to hide from one's Abbot any of the evil thoughts that beset one's heart, or the sins committed in secret, but humbly to confess them. Concerning which the Scripture exhorteth us, saying : "Make known thy way unto the LORD, and hope in Him." And again : "Confess to the LORD, for He is good, and His mercy endureth for ever." So also the prophet saith : "I have made known to Thee mine offence, and mine iniquities I have not hidden. I will confess against myself my iniquities to the LORD : and Thou hast forgiven the wickedness of my heart."

The sixth degree of humility is, for a monk to be contented with the meanest and worst of everything, and in all that is enjoined him to

malum se judicet et indignum, dicens sibi cum Propheta : *Ad nihilum redactus sum, et nescivi : ut jumentum factus sum apud te, et ego semper tecum.* [Ps. lxxii. 22, 23.]

Septimus humilitatis gradus est, si omnibus ^{4 Feb.}
^{5 Junii}
^{5 Oct.} se inferiorem et viliorem, non solum sua lingua pronuntiet, sed etiam intimo cordis credat affectu, humilians se, et dicens cum Propheta : *Ego autem sum vermis, et non homo, opprobrium hominum, et abjectio plebis :* [Ps. xxi. 7.] *exaltatus sum, et humiliatus, et confusus.* [Ps. lxxxvii. 16.] Et item : *Bonum mihi, quod humiliasti me, ut discam mandata tua.* [Ps. cxviii. 71.]

Octavus humilitatis gradus est, si nihil agat ^{5 Feb.}
^{6 Junii}
^{6 Oct.} monachus, nisi quod communis monasterii regula, vel majorum cohortantur exempla.

Nonus humilitatis gradus est, si linguam ad loquendum prohibeat monachus, et taciturnitatem habens, usque ad interrogationem non loquatur, monstrante Scriptura : quia *in multiloquio non effugietur peccatum* ; [Prov. x. 19.] et quia *vir linguosus non dirigetur super terram.* [Ps. cxxxix. 12.]

Decimus humilitatis gradus est, si non sit facilis ac promptus in risu, quia scriptum est : *Stultus in risu exaltat vocem suam.* [Eccli. xxi. 23.] ^{7 Feb.}
^{8 Junii}
^{8 Oct.}

esteem himself a bad and worthless labourer, saying with the prophet : “ I have been brought to nothing, and I knew it not : I am become as a beast before Thee, yet I am always with Thee.”

The seventh degree of humility is, that he
 should not only call himself with his tongue
^{4 Feb.}
^{5 June}
^{5 Oct.}
 lower and viler than all, but also believe himself in his inmost heart to be so, humbling himself, and saying with the prophet : “ I am a worm and no man, the shame of men and the outcast of the people : I have been exalted, and cast down, and confounded.” And again : “ It is good for me that Thou hast humbled me, that I may learn Thy commandments.”

The eighth degree of humility is, for a
 monk to do nothing except what is author-
^{5 Feb.}
^{6 June}
^{6 Oct.}
 ised by the common rule of the monastery, or the example of his seniors.

The ninth degree of humility is, that a
 monk refrain his tongue from speaking, keeping
^{6 Feb.}
^{7 June}
^{7 Oct.}
 silence until a question be asked him, as the Scripture sheweth : “ In much talking thou shalt not avoid sin ” : and, “ The talkative man shall not be directed upon the earth.”

The tenth degree of humility is, that he be
 not easily moved and prompt to laughter ;
^{7 Feb.}
^{8 June}
^{8 Oct.}
 because it is written : “ The fool lifteth up his voice in laughter.”

Undecimus humilitatis gradus est, si cum loquitur monachus, leniter et sine risu, humi-^{8 Feb.}
^{9 Junii}
^{9 Oct.}liter et cum gravitate, vel pauca verba et rationabilia loquatur, et non sit clamosus in voce ; sicut scriptum est : *Sapiens verbis innotescit paucis.* [Eccles. x.]

Duodecimus humilitatis gradus est, si non solum corde monachus, sed etiam ipso corpore humilitatem videntibus se semper indicet, id est, in Opere Dei, in oratorio, in monasterio, in horto, in via, in agro vel ubicumque, sedens, ambulans, vel stans, inclinato sit semper capite, defixis in terram aspectibus, reum se omni hora de peccatis suis existimans, jam se tremendo Dei judicio repræsentari existimet : dicens sibi in corde semper illud, quod publicanus ille evangelicus, fixis in terram oculis, dixit : *Domine, non sum dignus ego peccator levare oculos meos ad cœlum.* [Luc. xviii. 13.] Et item cum Propheta : *Incurvatus et humiliatus sum usque-quaque.* [Ps. cxviii. 107.]

Ergo his omnibus humilitatis gradibus ascensis, monachus mox ad charitatem Dei perveniet illam, quæ perfecta foras mittit timorem ; per quam universa quæ prius non sine formidine observabat, absque ullo labore velut naturaliter ex consuetudine incipiet custodire, non jam timore gehennæ, sed amore Christi

The eleventh degree of humility is, that when a monk speaketh, he do so gently and without laughter, humbly, gravely, with few and reasonable words, and that he be not noisy in his speech, as it is written ; “A wise man is known by the fewness of his words.”

The twelfth degree of humility is, that the monk, not only in his heart but also in his very exterior, always shew his humility to all who see him : that is, in the work of God, in the oratory, in the monastery, in the garden, on the road, in the field or wherever he may be, whether sitting, walking or standing, with head always bent down, and eyes fixed on the earth, that he ever think of the guilt of his sins, and imagine himself already present before the terrible judgment-seat of God : always saying in his heart what the publican in the Gospel said with his eyes fixed on the earth : “Lord, I a sinner am not worthy to raise mine eyes to heaven.” And again, with the prophet : “I am bowed down and humbled on every side.”

Having, therefore, ascended all these degrees of humility, the monk will presently arrive at that love of God which, being perfect, casteth out fear : whereby he shall begin to keep, without labour, and as it were naturally and by custom, all those precepts which he had hitherto observed through fear : no longer through dread of hell, but for the love of

et consuetudine ipsa bona, et delectatione virtutum.
Quod Dominus in operarium suum mundum a vitiis
et peccatis Spiritu Sancto dignabitur demonstrare.

CAPUT VIII.

De Officiis Divinis in Noctibus.

HYEMIS tempore, id est, a Kalendis Novembris usque in Pascha, juxta considerationem rationis, octava hora noctis surgendum est,* ut modice amplius de media nocte pausetur, et jam digesti surgant. Quod vero restat post Vigilias, a fratribus qui psalterii vel lectionum aliquid indigent, meditationi inserviatur. A Pascha autem usque ad supradictas Kalendas Novembris, sic temperetur hora Vigiliarum agenda, ut parvissimo intervallo, quo fratres ad necessaria naturæ exeant, custodito, mox Matutini, qui incipiente luce agendi sunt, subsequantur.

CAPUT IX.

Quot Psalmi dicendi sunt in Nocturnis Horis.

HYEMIS tempore suprascripto, præmisso in primis versu : *Deus in adjutorium meum intende, Domine ad adjuvandum me festina,* [Ps. lxix. 2.] cum *Gloria* ; in secundo ter dicendum

Note D.—*Octava hora.*

10 Feb.
11 Junii
12 Oct.

Christ, and of a good habit and a delight in virtue : which God will vouchsafe to manifest by the Holy Spirit in his labourer, now cleansed from vice and sin.

CHAPTER VIII.

Of the Divine Office at Night.

IN winter time, that is, from the first of November until Easter, the brethren shall rise at what may be reasonably calculated to be the eighth hour of the night ; * so that having rested till some time past midnight, they may rise having had their full sleep. And let the time that remains after the Night-Office be spent in study by those brethren who have still some part of the psalter and lessons to learn. But from Easter to the first of November let the hour for the Night-Office be so arranged that, after a very short interval, during which the brethren may go out for the necessities of nature, Lauds, which are to be said at day-break, may follow without delay.

CHAPTER IX.

How many Psalms are to be said at the Night Hours.

IN winter time, after beginning with the verse, "O God, come to my assistance ; O Lord, make haste to help me," with the *Gloria*, let the words, "O Lord, Thou wilt open my lips, and my mouth shall declare Thy praise," be next

est : *Domine labia mea aperies, et os meum annuntiabit laudem tuam* ; [Ps. l. 17.] cui subjungendus est tertius Psalmus, et *Gloria*. Post hunc, Psalmus nonagesimus quartus cum antiphona, aut certe decantandus. Inde sequatur Ambrosianum : deinde sex psalmi cum antiphonis. Quibus dictis, dicto versu, benedicat Abbas, et sedentibus omnibus in scannis, legantur vicissim a fratribus in codice super analogium tres lectiones, inter quas et tria responsoria canantur. Duo responsoria sine *Gloria* dicantur. Post tertiam vero lectionem, qui cantat dicat *Gloria* ; quam dum incipit cantor dicere, mox omnes de sedilibus surgant ob honorem et reverentiam Sanctæ Trinitatis. Codices autem legantur in Vigiliis divinæ auctoritatis, tam veteris Testamenti, quam novi ; sed et expositiones earum quæ a nominatissimis et orthodoxis et Catholicis Patribus factæ sunt. Post has vero tres lectiones cum responsoriis suis, sequantur reliqui sex psalmi cum *Alleluia* canendi. Post hos lectio Apostoli sequatur, ex corde recitanda, et versus, et supplicatio Litaniæ, id est, *Kyrie eleison*. Et sic finiantur Vigiliæ nocturnæ.

CAPUT X.

Qualiter Æstatis tempore agatur Nocturna Laus.

APASCHA autem usque ad Kalendas ^{12 Feb.} Novembris (ut supra dictum est) omnis ^{13 Junii} ^{13 Oct.} Psalmodiæ quantitas teneatur : excepto, quod lectiones

repeated thrice ; then the third Psalm, with a *Gloria*, after which the ninety-fourth Psalm is to be said or sung, with an antiphon. Next let a hymn follow, and then six Psalms with antiphons. These being said, and also a versicle, let the Abbot give the blessing : and, all being seated, let three lessons be read by the brethren in turns, from the book on the lectern. Between the lessons let three responsories be sung—two of them without a *Gloria*, but after the third let the reader say the *Gloria* : and as soon as he begins it, let all rise from their seats out of honour and reverence to the Holy Trinity. Let the divinely inspired books, both of the Old and New Testaments, be read at the Night-Office, and also the commentaries upon them written by the most renowned, orthodox and Catholic Fathers. After these three lessons with their responsories, let six more Psalms follow, to be sung with an *Alleluia*. Then let a lesson from the Apostle be said by heart, with a verse and the petition of the Litany, that is, *Kyrie eleison*. And so let the Night-Office come to an end.

CHAPTER X.

*How the Night-Office is to be said in
Summer Time.*

FROM Easter to the first of November let ^{12 Feb.}
the same number of Psalms be recited ^{13 June}
^{13 Oct.} as prescribed above ; only that no lessons are to be

in codice, propter brevitatem noctium, minime legantur, sed pro ipsis tribus lectionibus, una de veteri Testamento memoriter dicatur, quam breve responsorium subsequatur, et reliqua omnia (ut dictum est) impleantur ; id est, ut nunquam minus a duodecim Psalmorum quantitate ad Vigilias nocturnas dicatur, exceptis tertio et nonagesimo quarto Psalmo.

CAPUT XI.

Qualiter Dominicis diebus Vigiliæ agantur.

DOMINICO die temperius surgatur ad Vigilias, in quibus Vigiliis teneatur mensura ; id est, modulatis (ut supra disposuimus) sex Psalmis, et versu, residentibus cunctis disposite et per ordinem in subselliis, legantur in codice (ut supra diximus) quatuor lectiones cum responsoriis suis ; ubi tantum in responsorio quarto dicatur a cantante *Gloria*, quam dum incipit, mox omnes cum reverentia surgant. Post quas lectiones sequantur ex ordine alii sex Psalmi cum antiphonis, sicut anteriores, et versus. Post quos iterum legantur alia quatuor lectiones cum responsoriis suis, ordine quo supra. Post quas dicantur tria cantica de Prophetis, quæ instituerit Abbas ; quæ cantica cum *Alleluia* psallantur. Dicto etiam versu, et benedicente Abbe, legantur aliæ quatuor lectiones de novo Testamento, ordine quo supra. Post quartum autem Responsorium incipiat Abbas hymnum : *Te*

13 Feb.
14 Junii
14 Oct.

read from the book, on account of the shortness of the night : but instead of those three lessons let one from the Old Testament be said by heart, followed by a short responsory, and the rest as before laid down ; so that never less than twelve Psalms, not counting the third and ninety-fourth, be said at the Night-Office.

CHAPTER XI.

How the Night-Office is to be said on Sundays.

ON Sunday let the brethren rise earlier 13 Feb.
14 June
14 Oct. for the Night-Office, which is to be arranged as follows. When six Psalms and a versicle have been sung (as already prescribed), all being seated in order in their stalls, let four lessons with their responsories be read from the book, as before : and to the last responsory only let the reader add a *Gloria*, all reverently rising as soon as he begins it. After the lessons let six more Psalms follow in order, with their antiphons and versicle as before ; and then let four more lessons, with their responsories, be read in the same way as the former. Next let three canticles from the Prophets be said, as the Abbot shall appoint, which canticles are to be sung with an *Alleluia*. After the versicle, and the blessing given by the Abbot, let four more lessons from the New Testament be read as before ; and at the end of the

Deum laudamus. Quo perdicto, legat Abbas lectio-
nem de Evangelio, cum honore et timore stantibus
omnibus. Qua perfecta, respondeant omnes : *Amen.*
Et subsequatur mox Abbas hymnum : *Te decet laus :*
et data benedictione* incipient Matutinos. Qui ordo
Vigiliarum omni tempore tam æstatis quam hyemis
æqualiter in die Dominico teneatur : nisi forte (quod
absit) tardius surgatur, quia tunc aliquid de lectionibus
breviandum est,† aut responsoriis. Quod tamen
omnino caveatur, ne proveniat. Quod si contigerit,
digne inde satisfaciat Deo in oratorio, per cuius eve-
nerit neglectum.

CAPUT XII.

Qualiter Matutinorum Solemnitas agatur.

IN Matutinis Dominico die, in primis dica-
tur sexagesimus sextus Psalmus sine anti-
phona indirectum.[‡] Post quem dicatur quinquagesimus
PSalmus cum *Alleluia* ; post quem dicatur centesimus
decimus septimus, et sexagesimus secundus ; deinde
Benedictiones et Laudes§ ; lectio de Apocalypsi una
ex corde, et responsorium, et Ambrosianum, et versus,
et canticum de Evangelio, et Litania, et completum est.

^{14 Feb.}
^{15 Junii}
^{15 Oct.}

* Note E.—*Data benedictione.*

† Note F.—*De lectionibus breviandum est.*

‡ Note G.—*Indirectum.* § Ps. cxlviii., c xlix., cl.

fourth responsory, let the Abbot begin the hymn, *Te Deum laudamus*. After the hymn, let the Abbot read the lesson from the Gospel, while all stand in awe and reverence. The Gospel being ended, let all answer *Amen*. Then let the Abbot go on with the hymn, *Te decet laus*; and after the blessing hath been given,* let them begin Lauds. This order for the Night-Office is always to be observed on Sunday, alike in summer and in winter, unless perchance (which God forbid) they rise too late, in which case the lessons or responsories must be somewhat shortened.† Let all care, however, be taken that this do not happen; but if it should, let him, through whose neglect it hath come to pass, make satisfaction for it in the oratory.

CHAPTER XII.

How the Solemn Office of Lauds is to be said.

AT Lauds on Sunday let the sixty-sixth Psalm first be said straight on ^{14 Feb.} _{15 June} ^{15 Oct.} without an antiphon. After this let the fiftieth Psalm be said, with an *Alleluia*, and then the hundred and seventeenth and the sixty-second. Then the *Benedicite* and Psalms of praise,§ a lesson from the Apocalypse, said by heart, a responsory, a hymn, a versicle, a canticle out of the Gospel, and the Litany, and so end.

CAPUT XIII.

Privatis diebus qualiter Matutini agantur.

DIEBUS autem privatis Matutinorum solemnitas ita agatur, id est, ut sexagesimus sextus Psalmus dicatur sine antiphona, subtrahendo modice, sicut in Dominica, ut omnes occurrant ad quinquagesimum, qui cum antiphona dicatur. Post quem alii duo Psalmi dicantur, secundum consuetudinem, id est, secunda feria, quintus et trigesimus quintus. Tertia feria, quadragesimus secundus et quinquagesimus sextus. Quarta feria, sexagesimus tertius et sexagesimus quartus. Quinta feria, octogesimus septimus et octogesimus nonus. Sexta feria, septuagesimus quintus et nonagesimus primus. Sabbato autem, centesimus quadragesimus secundus, et Canticum Deuteronomii, quod dividatur in duas *Glorias*. Nam ceteris diebus, canticum unumquodque die suo ex Prophetis, sicut psallit Ecclesia Romana, dicatur. Post hæc sequuntur Laudes; deinde lectio una Apostoli memoriter recitanda, responsoriū, Ambrosianum, versus, canticum de Evangelio, Litania, et completum est.

Plane agenda Matutina, vel Vespertina non transeant aliquando, nisi ultimo per ordinem Oratio Dominica, omnibus audientibus, dicatur a Priore, propter scandalorum spinas* quæ oriri solent,

Note H.—*Scandalorum spinas.*

15 Feb.
16 Junii
16 Oct.

16 Feb.
17 Junii
17 Oct.

CHAPTER XIII.

How Lauds are to be said on Week-days.

ON week-days let Lauds be celebrated in the manner following. Let the sixty-sixth Psalm be said without an antiphon, as on Sundays, and somewhat slowly, in order that all may be in time for the fiftieth, which is to be said with an antiphon. After this let two other Psalms be said according to custom ; that is, on Monday, the fifth and thirty-fifth : on Tuesday, the forty-second and fifty-sixth : on Wednesday, the sixty-third and sixty-fourth : on Thursday, the eighty-seventh and eighty-ninth : on Friday, the seventy-fifth and ninety-first : and on Saturday, the hundred and forty-second and the Canticle from Deuteronomy, which must be divided into two *Glorias*. But on the other days let canticles from the prophets be said, each on its proper day, according to the practice of the Roman Church. Then let the Psalms of praise follow, and after them a lesson from the Apostle, to be said by heart, a responsory, a hymn, a versicle, a canticle out of the Gospel, the Litany, and so conclude.

The Office of Lauds and Vespers, however, must never conclude without the Lord's Prayer being said aloud by the Superior, so that all may hear it, on account of the thorns of scandal* which are wont to arise ; so that the brethren, by the covenant

ut conventi, per ipsius Orationis sponzionem qua dicunt : *Dimitte nobis sicut et nos dimittimus*, purgent se ab hujusmodi vizio. Cæteris vero agendis ultima pars ejus Orationis dicatur, ut ab omnibus respondeatur : *Sed libera nos a malo.*

CAPUT XIV.

In Natale Sanctorum qualiter Vigiliæ agantur.

IN Sanctorum vero festivitatibus, vel omnibus solemnitatibus, sicut diximus Dominico die agendum, ita agatur, excepto quod Psalmi, aut antiphonæ vel lectiones ad ipsum diem pertinentes dicantur. Modus autem supradictus teneatur.

17 Feb.
18 Junii
18 Oct.

CAPUT XV.

Alleluia quibus temporibus dicatur.

ASANCTO Pascha usque ad Pentecosten, sine intermissione dicatur *Alleluia*, tam in Psalmis, quam in responsoriis. A Pentecoste usque in caput Quadragesimæ, omnibus noctibus, cum sex posterioribus Psalmis tantum ad Nocturnos dicatur. Omni vero Dominica extra Quadragesimam, Cantica,* Matutini, Prima, Tertia, Sexta, Nonaque cum

18 Feb.
19 Junii
19 Oct.

*In the third Nocturn of the Night-Office.

which they make in that prayer when they say "Forgive us as we forgive," may cleanse themselves of such faults. But at the other Offices let the last part only of the prayer be said aloud, so that all may answer, "But deliver us from evil."

CHAPTER XIV.

How the Night-Office is to be said on Saint's-days.

ON the Festivals of Saints, and all other solemnities, let the Office be ordered as we have prescribed for Sundays: except that the Psalms, antiphons and lessons suitable to the day are to be said. Their number, however, shall remain as we have appointed above.

17 Feb.
18 June
18 Oct.

CHAPTER XV.

At what times of the year Alleluia is to be said.

FROM the holy Feast of Easter until Pentecost, without interruption, let *Alleluia* be said both with the Psalms and the responsories. From Pentecost until the beginning of Lent it is to be said at the Night-Office with the six latter Psalms only. But on every Sunday out of Lent let the Canticles, Lauds, Prime, Tierce, Sext and None be

18 Feb.
19 June
19 Oct.

Alleluia dicantur : Vespera jam cum antiphona. Responsoria vero nunquam dicantur cum *Alleluia*, nisi a Pascha usque Pentecosten.

CAPUT XVI.

Qualiter Divina Opera per diem agantur.

UT ait Propheta : *Septies in die laudem dixi tibi.* [Ps. cxviii. 164.] Qui septenarius sacratus numerus a nobis sic implebitur, si Matutini, Primæ, Tertiæ, Sextæ, Nonæ, Vesperi, Completoriique tempore, nostræ servitutis officia persolvamus. Quia de his Horis dixit Propheta : *Septies in die laudem dixi tibi.* Nam de nocturnis Vigiliis idem ipse Propheta ait : *Media nocte surgebam ad confitendum tibi.* [Ibid. 62.] Ergo his temporibus referamus laudes Creatori nostro super judicia justitiæ suæ, id est, Matutinis, Prima, Tertia, Sexta, Nona, Vespera, Completorio, et nocte surgamus ad confitendum ei.

CAPUT XVII.

Quot Psalmi per easdem Horas canendi sunt.

JAM de Nocturnis, vel Matutinis digessimus ordinem Psalmodiæ, nunc de sequentibus Horis videamus. Prima Hora dicantur Psalmi

19 Feb.
20 Junii
20 Oct.

20 Feb.
21 Junii
21 Oct.

said with *Alleluia* : Vespers, however, with an antiphon. The responses are never to be said with *Alleluia*, except from Easter to Pentecost.

CHAPTER XVI.

*How the Work of God is to be done
in the day-time.*

AS the prophet saith : “Seven times in the day have I given praise to Thee.” And we shall observe this sacred number of seven if, at the times of Lauds, Prime, Tierce, Sext, None, Vespers and Compline, we fulfil the duties of our service. For it was of these hours of the day that he said : “Seven times in the day have I given praise to Thee.” ; just as the same prophet saith of the night watches : “At midnight I arose to give Thee praise.” At these times, therefore, let us sing the praises of our Creator for the judgments of His justice : that is, at Lauds, Prime, Tierce, Sext, None, Vespers and Compline ; and at night let us arise to praise Him.

CHAPTER XVII.

*How many Psalms are to be sung
at these Hours.*

WE have now disposed the order of the psalmody for the Night-Office and for Lauds : let us proceed to arrange for the remaining

20 Feb.
21 June
21 Oct.

tres sigillatim, et non sub una *Gloria*. Hymnus ejusdem Horæ post versum, *Deus in adjutorium*, antequam Psalmi incipientur. Post expletionem vero trium Psalmorum recitetur lectio una, versus, et *Kyrie eleison*, et missæ sint.* Tertia vero, Sexta, et Nona eodem ordine celebretur Oratio : versus, hymni earundem Horarum, terni Psalmi, lectio, et versus, *Kyrie eleison*, et missæ sint. Si major Congregatio fuerit, cum antiphonis, si vero minor, indirectum psallantur.†

Vespertina autem synaxis quatuor Psalmis cum antiphonis terminetur, post quos Psalmos lectio recitanda est, inde responsorium, Ambrosianum, versus, canticum de Evangelio, Litaniæ et Oratio Dominica, et fiant missæ. Completorium autem trium Psalmorum dictione terminetur, qui Psalmi directanee et sine antiphona dicendi sunt. Post quos hymnus ejusdem Horæ, lectio una, versus, et *Kyrie eleison*, et benedictiones, et missæ fiant.

CAPUT XVIII.

Quo ordine ipsi Psalmi dicendi sunt.

IN primis dicatur Versus : *Deus in adjutorium meum intende, Domine, ad advandum me festina*, et *Gloria*. Inde hymnus uniuscujusque Horæ. Deinde prima hora Dominica,

*Note I.—*Missæ sint.*

†Note K.—*Si vero minor, indirectum.*

21 Feb.
22 Junii
22 Oct.

Hours. At Prime, let three Psalms be said, separately and not under one *Gloria*. The hymn at this Hour is to follow the verse, *Deus in adjutorium*, before the Psalms be begun. Then, at the end of the three Psalms, let one lesson be said, with a versicle, the *Kyrie eleison*, and the Collect.* Tierce, Sext and None are to be recited in the same way, that is, the Verse, the hymn proper to each hour, three Psalms, the lesson and versicle, *Kyrie eleison*, with the Collect. If the community be large, let the Psalms be sung with antiphons ; but if small, let them be sung straight forward.† Let the Vesper Office consist of four Psalms with antiphons : after the Psalms a lesson is to be recited ; then a responsory, a hymn and versicle, the canticle from the Gospel, the Litany and Lord's Prayer, and finally the Collect. Let Compline consist of the recitation of three Psalms, to be said straight on without antiphons ; then the hymn for that Hour, one lesson, the versicle, *Kyrie eleison*, the blessing and the Collect.

CHAPTER XVIII.

In what order the Psalms are to be said.

FIRST of all let this verse be said : 21 Feb.
22 June
22 Oct.
“O God, come to my assistance ;
O Lord, make haste to help me,” and the *Gloria*, followed by the Hymn proper to each Hour. At

dicenda sunt quatuor capitula Psalmi centesimi octavi decimi. Reliquis vero Horis, id est, Tertia, Sexta, vel Nona, terna capitula suprascripti Psalmi centesimi octavi decimi dicantur. Ad Primam autem secundæ feriæ dicantur tres Psalmi, id est, primus, secundus et sextus. Et ita per singulos dies ad Primam, usque Dominicam, dicantur per ordinem terni Psalmi usque nonumdecimum Psalmum ; ita sane, ut nonus Psalmus et septimus decimus partiantur in binas *Glorias*. Et sic fiat, ut ad Vigilias Dominica semper a vigesimo incipiatur.

Ad Tertiam vero, Sextam, Nonamque ^{22 Feb.}
^{23 Junii}
^{23 Oct.} secundæ feriæ novem capitula, quæ residua sunt de centesimo octavo decimo Psalmo, ipsa terna capitula per easdem Horas dicantur. Exponso ergo Psalmo centesimo octavo decimo duobus diebus, id est, Dominico et secunda feria, tertia feria jam ad Tertiam, Sextam vel Nonam psallantur terni Psalmi, a centesimo nono decimo usque centesimum vigesimum septimum, id est, Psalmi novem. Quique Psalmi semper usque Dominicam per easdem Horas itidem repetantur : hymnorum nihilominus, lectionum vel versuum dispositione uniformi cunctis diebus servata, et ita scilicet, semper Dominica a centesimo octavo decimo incipiatur.

Vespera autem quotidie quatuor Psalmorum ^{23 Feb.}
^{24 Junii}
^{24 Oct.} modulatione canatur. Qui Psalmi incipientur a centesimo nono usque centesimum quadragesimum

Prime on Sunday four parts of the hundred and eighteenth Psalm are to be said. At the other Hours, that is, Tierce, Sext, and None, let three parts of the same Psalm be said. At Prime on Monday let three Psalms be said, namely the first, second and sixth; and so in the same way every day until Sunday let three Psalms be said at Prime in order, up to the nineteenth; the ninth and seventeenth, however, being divided into two *Glorias*. It will thus come about that at the Night-Office on Sunday we shall always begin with the twentieth Psalm.

At Tierce, Sext and None on Monday are ^{22 Feb.} ^{23 June} ^{23 Oct.} to be said the nine remaining parts of the hundred and eighteenth Psalm, three parts at each Hour. This Psalm having thus been said through in two days, that is Sunday and Monday, let the nine Psalms from the hundred and nineteenth to the hundred and twenty-seventh be said on Tuesday at Tierce, Sext and None—three at each Hour. And these Psalms are to be repeated at the same Hours every day until Sunday; the arrangement, moreover, of hymns, lessons and versicles remaining the same throughout, so as always to begin on Sunday from the hundred and eighteenth Psalm.

Vespers are to be sung every day with ^{23 Feb.} ^{24 June} ^{24 Oct.} four Psalms. And let these begin from the hundred and ninth, and go on to the hundred and

septimum : exceptis iis, qui in diversis Horis ex eis sequestrantur, id est, a centesimo septimo decimo, usque centesimum vigesimum septimum et centesimo trigesimo tertio, et centesimo quadragesimo secundo. Reliqui omnes in Vespera dicendi sunt. Et quia minus veniunt tres Psalmi, ideo dividendi sunt, qui ex numero supradicto fortiores inveniuntur : id est, centesimus trigesimus octavus, et centesimus quadragesimus tertius, et centesimus quadragesimus quartus. Centesimus vero sextus decimus, quia parvus est, cum centesimo quinto decimo conjungatur. Digesto ergo ordine Psalmorum Vespertinorum, reliqua, id est, lectiones, responsoria, hymni, versus, vel cantica, sicut supra taxavimus, impleantur. Ad Completorium vero quotidie iidem Psalmi repetantur ; id est, quartus, nonagesimus, et centesimus trigesimus tertius.

Disposito ordine Psalmodiæ diurnæ, reliqui omnes Psalmi, qui supersunt, æqualiter dividantur in septem noctium Vigilias, partiendo scilicet qui inter eos prolixiores sunt Psalmi, et duodecim per unamquamque constituantur noctem. Hoc præcipue commonentes, ut si cui forte hæc distributio Psalmorum displicuerit, ordinet, si melius aliter judicaverit, dum omnimodis id attendatur, ut omni hebdomada Psalterium ex integro numero centum quinquaginta Psalmorum psallantur, et Dominico die semper a capite repetatur ad Vigilias : quia nimis iners devotionis suæ servitium ostendunt Mona-

24 Feb.
si fuerit
bisexti-
lis ; alias
jungitur
præce-
denti.
25 Junii
25 Oct.

forty-seventh, omitting those of their number which are set apart for other Hours—that is, from the hundred and seventeenth to the hundred and twenty-seventh, the hundred and thirty-third, and the hundred and forty-second. All the rest are to be said at Vespers. And as there are three Psalms wanting, let those of the aforesaid number which are somewhat long be divided, namely the hundred and thirty-eighth, the hundred and forty-third, and the hundred and forty-fourth. But let the hundred and sixteenth, as it is short, be joined to the hundred and fifteenth.

The order of the Psalms at Vespers being thus disposed, let the rest, that is the lessons, responses, hymns, verses, and canticles, be said as already laid down. At Compline the same Psalms are to be repeated every day: namely the fourth, ninetieth, and hundred and thirty-third.

The order of psalmody for the Day-Hours being now arranged, let all the remaining Psalms be equally distributed among the seven Night-Offices, dividing the longer Psalms among them, and assigning twelve to each night. Above all, we recommend that if this arrangement of the Psalms be displeasing to any one, he should, if he think fit, order it otherwise; taking care in any case that the whole Psalter of a hundred and fifty Psalms be recited every week, and always begun afresh at the Night-Office on Sunday. For

24 Feb.
if it be
leap-
year; if
not it is
added to
the pre-
ceding
day.
25 June
25 Oct.

chi, qui minus Psalterio, cum Canticis consuetudinariis, per septimanæ circulum psallunt ; dumquando legamus, sanctos Patres nostros uno die hoc strenue implevisse, quod nos tepidi utinam septimana integra persolvamus.

CAPUT XIX.

De Disciplina Psallendi.

UBIQUE credimus divinam esse præsen-
tiam, et oculos Domini in omni loco 24 Feb.
26 Junii
26 Oct.
speculari bonos et malos : maxime tamen hoc sine
aliqua dubitatione credamus, cum ad opus divinum
assistimus. Ideo semper memores simus quod ait
Propheta : *Servite Domino in timore.* [Ps. ii. 11.]
Et iterum : *Psallite sapienter.* [Ps. xlvi. 8.] Et : *In
conspectu Angelorum psallam tibi.* [Ps. cxxxvii. 2.]
Ergo consideremus, qualiter oporteat nos in conspectu
divinitatis et Angelorum ejus esse, et sic stemus ad
psallendum, ut mens nostra concordet voci nostræ.

CAPUT XX.

De Reverentia Orationis.

SI cum hominibus potentibus volumus aliqua 25 Feb.
27 Junii
27 Oct.
suggerere, non præsumimus nisi cum
humilitate et reverentia, quanto magis Domino Deo

those monks would shew themselves very slothful in the divine service who said in the course of a week less than the entire Psalter, with the usual canticles ; since we read that our holy fathers resolutely performed in a single day what I pray we tepid monks may achieve in a whole week.

CHAPTER XIX.

Of the Discipline of saying the Divine Office.

WE believe that the Divine presence is ^{24 Feb.} ^{26 June} ^{26 Oct.} everywhere, and that the eyes of the LORD behold the good and the evil in every place. Especially should we believe this, without any doubt, when we are assisting at the Work of God. Let us, then, ever remember what the prophet saith : “Serve the LORD in fear” ; and again, “Sing ye wisely” ; and, “In the sight of the angels I will sing praises unto Thee.” Therefore let us consider how we ought to behave ourselves in the presence of God and of His angels, and so assist at the Divine Office, that our mind and our voice may accord together.

CHAPTER XX.

Of Reverence at Prayer.

IF, when we wish to make any request to men in power, we presume not to do so except with humility and reverence ; how much more

universorum cum omni humilitate et puritatis devotione supplicandum est ? Et non in multiloquio, sed in puritate cordis, et compunctione lacrymarum nos exaudiri sciamus. Et ideo brevis debet esse et pura oratio ; nisi forte ex affectu inspirationis divinæ gratiæ protendatur. In conventu tamen omnino brevietur oratio, et facto signo a Priore, omnes pariter surgant.

CAPUT XXI.

De Decanis Monasterii.

SI major fuerit Congregatio, eligantur de ^{26 Feb.} ^{28 Junii} ^{28 Oct.} ipsis fratribus boni testimonii et sanctæ conversationis, et constituantur Decani : qui sollicitudinem gerant super Decanias suas in omnibus, secundum mandata Dei et præcepta Abbatis sui. Qui Decani tales eligantur, in quibus securus Abbas partiatur onera sua, et non eligantur per ordinem, sed secundum vitæ meritum, et sapientiæ doctrinam. Quique Decani si ex eis aliqua forte quis inflatus superbia repertus fuerit reprehensibilis ; correptus semel, et iterum, atque tertio, si emendare noluerit, dejiciatur, et alter in loco ejus, qui dignus est, subrogetur. Et de Præposito eadem constituimus.

ought we with all lowliness and purity of devotion to offer our supplications to the LORD God of all things ? And let us remember that not for our much speaking, but for our purity of heart and tears of compunction shall we be heard. Our prayer, therefore, ought to be short and pure, except it be perchance prolonged by the inspiration of Divine Grace. But let prayer made in common always be short : and at the signal given by the Superior, let all rise together.

CHAPTER XXI.

Of the Deans of the Monastery.

SHOULD the community be large, let there be chosen from it certain brethren of good repute and holy life, and appointed Deans. Let them carefully direct their deaneries in all things according to the commandments of God and the will of their Abbot. And let such men be chosen Deans as the Abbot may safely trust to share his burdens : let them not be chosen according to order, but for the merit of their lives and for their wisdom and learning. And should any one of them, being puffed up with pride, be found worthy of blame, and after being thrice corrected, refuse to amend, let him be deposed, and one who is worthy put in his place. And we order the same to be done with regard to the Prior.

26 Feb.
28 June
28 Oct.

CAPUT XXII.

Quomodo dormiant Monachi.

SINGULI per singula lecta dormiant. 27 Feb.
29 Junii
29 Oct.
 Lectisternia pro modo conversationis,
 secundum dispensationem Abbatis sui, accipient. Si
 potest fieri, omnes in uno loco dormiant : * sin autem
 multitudo non sinit, deni, aut viceni cum senioribus
 suis, qui super eos solliciti sint, pausent. Candela
 jugiter in eadem cella ardeat usque mane. Vestiti
 dormiant, et cincti cingulis aut funibus, et cultellos ad
 latus suum non habeant dum dormiunt, ne forte per
 somnium vulnerentur dormientes, et ut parati sint
 monachi semper ; et facto signo absque mora surgentes,
 festinent invicem se prævenire ad opus Dei, cum
 omni tamen gravitate et modestia. Adolescentiores
 fratres juxta se non habeant lecta, sed permixti cum
 senioribus. Surgentes vero ad Opus Dei, invicem
 se moderate cohortentur, propter somnolentorum
 excusationes.

CAPUT XXIII.

De Excommunicatione Culparum.

SI quis frater contumax, aut inobediens, aut 28 Feb.
30 Junii
30 Oct.
 superbus, aut murmurans, vel in aliquo
 contrarius existens sanctæ Regulæ, et præceptis

* Note L.—*In uno loco.*

CHAPTER XXII.

How the Monks are to sleep.

LET them sleep each one in a separate bed, receiving bedding suitable to their manner of life, as the Abbot shall appoint. If possible, let all sleep in one place : * but if the number do not permit of this, let them repose by tens or twenties with the seniors who have charge of them. Let a candle burn constantly in the cell until morning. Let them sleep clothed, and girded with belts or cords—but not with knives at their sides, lest perchance they wound themselves in their sleep—and thus be always ready, so that when the signal is given they may rise without delay, and hasten each to forestall the other in going to the Work of God, yet with all gravity and modesty. Let not the younger brethren have their beds by themselves, but among those of the seniors. And when they rise for the Work of God, let them gently encourage one another, because of the excuses of the drowsy.

CHAPTER XXIII.

Of Excommunication for Offences.

IF any brother shall be found contumacious, or disobedient, or proud, or a murmurier, or in any way transgressing the Holy Rule, and

27 Feb.
29 June
29 Oct.

seniorum suorum contemptor repertus fuerit ; hic secundum Domini nostri præceptum admoneatur semel et secundo secrete a senioribus suis. Si non emendaverit, objurgetur publice coram omnibus. Si vero neque sic correxerit, si intelligit qualis pœna sit, excommunicationi subjaceat. Sin autem improbus est, vindictæ corporali subdatur.

CAPUT XXIV.

Qualis debeat esse modus Excommunicationis.

SECUNDUM modum culpæ, excommunicationis vel disciplinæ mensura debet extendi : qui culparum modus in Abbatis pendeat judicio. Si quis tamen frater in levioribus culpis invenitur, tantum a mensæ participatione privetur. Privati autem a mensæ consortio, ista erit ratio : ut in Oratorio Psalmum, aut antiphonam non imponat, neque lectionem recitet, usque ad satisfactionem. Refectionem autem cibi post fratrum refectionem solus accipiat ; ut si verbi gratia fratres reficiunt sexta hora, ille frater nona : si fratres nona, ille vespera ; usque dum satisfactione congrua veniam consequatur.

1 Mar.
1 Julii
31 Oct.

contemning the orders of his seniors ; let him, according to our LORD'S commandment, be once or twice privately admonished by his elders. If he do not amend, let him be rebuked in public before all. But if even then he do not correct himself, let him be subjected to excommunication, provided that he understand the nature of the punishment. Should he, however, prove incorrigible, let him undergo corporal chastisement.

CHAPTER XXIV.

What the measure of Excommunication should be.

THE measure of excommunication or chastisement should be meted out according to the gravity of the offence, the estimation of which shall be left to the judgment of the Abbot. If any brother be found guilty of lighter faults, let him be excluded from the common table. And this shall be the rule for one so deprived : he shall intone neither Psalm nor antiphon in the Oratory, nor shall he read a lesson, until he have made satisfaction. Let him take his meals alone, after those of the brethren ; so that if, for example, the brethren eat at the sixth hour, let him eat at the ninth : if they eat at the ninth, let him eat in the evening, until by proper satisfaction he obtain pardon.

CAPUT XXV.

De gravioribus Culpis.

IS autem frater, qui gravioris culpæ noxa 2 Mar.
2 Julii
1 Nov. tenetur, suspendatur a mensa simul et ab Oratorio. Nullus ei fratrum in ullo jungatur consortio, neque in colloquio. Solus sit ad opus sibi injunctum, persistens in pœnitentiæ luctu, sciens illam terribilem Apostoli sententiam dicentis : *Traditum hujusmodi hominem Satanæ in interitum carnis, ut spiritus salvus sit in die Domini.* [1 Cor. v. 5.] Cibi autem refectionem solus percipiat, mensura vel hora quam viderit ei Abbas competere : nec a quoquam benedictatur transeunte, nec cibus, qui ei datur.

CAPUT XXVI.

De iis, qui sine jussione Abbatis junguntur Excommunicatis.

SI quis frater præsumperit sine jussione 3 Mar.
3 Julii
2 Nov. Abbatis fratri excommunicato quolibet modo se jungere, aut loqui cum eo, vel mandatum ei dirigere, similem sortiatur excommunicationis vindictam.

CHAPTER XXV.

Of Graver Faults.

LET that brother who is found guilty of a ^{2 Mar.} more grievous offence be excluded both ^{2 July} from the table and from the Oratory, and let none of ^{1 Nov.} the brethren consort with him or speak to him. Let him be alone at the work enjoined him, and continue in penance and sorrow, remembering that dreadful sentence of the Apostle, "That such a one is delivered over to Satan for the destruction of the flesh, that his spirit may be saved in the day of the LORD." Let him take his portion of food alone, in the measure and at the time that the Abbot shall think best for him. Let none of those who pass by bless him, nor the food that is given him.

CHAPTER XXVI.

*Of those who, without leave of the Abbot,
consort with the Excommunicate.*

IF any brother presume without the Abbot's ^{3 Mar.} leave to hold any intercourse whatever ^{3 July} with an excommunicated brother, or to speak with ^{2 Nov.} him, or to send him a message, let him incur the same punishment of excommunication.

CAPUT XXVII.

*Qualiter debeat esse solicitus Abbas circa
Excommunicatos.*

OMNI solicitudine curam gerat Abbas ^{4 Mar.}
^{4 Julii}
^{3 Nov.} circa delinquentes fratres : quia *non*
est opus sanis medicus, sed male habentibus. [Matth.
ix. 12.] Et ideo uti debet omni modo ut sapiens
medicus : immittere sympæctas*, id est, seniores
sapientes fratres, qui quasi secrete consolentur fratrem
fluctuantem, et provocent ad humilitatis satisfactionem,
et consolentur eum, ne abundantiori tristitia absorbe-
atur ; sed sicut ait Apostolus : *Confirmetur in eo
charitas* [2 Cor. ii. 8.], et oretur pro eo ab omnibus.

Magnopere enim debet solitudinem gerere Abbas,
et omni sagacitate et industria curare, ne aliquam de-
ovibus sibi creditis perdat. Noverit enim se infirma-
rum curam suscepisse animarum, non super sanas
tyrannidem ; et metuat Prophetæ comminationem,
per quem dicit Deus : *Quod crassum videbatis, assu-
mebatis : et quod debile erat, projiciebatis.* [Ezech.
xxxiv. 3.] Et Pastoris boni pium imitetur exemplum,
qui relictis nonaginta novem ovibus in montibus, abiit
unam ovem, quæ erraverat, querere ; cuius infirmitati
in tantum compassus est, ut eam sacris humeris suis
dignaretur imponere, et sic reportare ad gregem.

* Note M.—*Sympæctas.*

CHAPTER XXVII.

*How careful the Abbot should be of the
Excommunicate.*

LET the Abbot shew all care and solicitude 4 M.o.
4 July
3 Nov. towards the offending brethren, for “they that are whole need not a physician, but they that are sick.” To which end he ought, as a wise physician, to use every means in his power, sending some brethren of mature years and wisdom,* who may, as it were secretly, console the wavering brother, and induce him to make humble satisfaction. Let them comfort him, that he be not overwhelmed by excess of sorrow ; but as the Apostle saith, “Let charity be strengthened towards him,” and let all pray for him. For the Abbot is bound to use the greatest care, and to strive with all possible prudence and zeal, not to lose any one of the sheep committed to him. He must know that he hath undertaken the charge of weakly souls, and not a tyranny over the strong ; and let him fear the threat of the prophet, through whom God saith : “What ye saw to be fat that ye took to yourselves, and what was diseased ye cast away.” Let him imitate the loving example of the Good Shepherd, who, leaving the ninety and nine sheep on the mountains, went to seek one which had gone astray, on whose weakness He had such compassion that He vouchsafed to lay it on His own sacred shoulders and so bring it back to the flock.

CAPUT XXVIII.

De his, qui sœpius correcti non emendaverint.

Si quis frater frequenter correptus pro qua-
libet culpa, si etiam excommunicatus,<sup>5 Mar.
5 Julii
4 Nov.</sup> non emendaverit, acrior ei accedat correptio, id est,
ut verberum vindicta in eum procedat. Quod si nec
ita se correxerit, aut forte (quod absit) in superbiam
elatus etiam defendere voluerit opera sua, tunc Abbas
faciat quod sapiens medicus : si exhibuit fomenta, si
unguenta adhortationum, si medicamina Scripturarum
divinarum, si ad ultimum unctionem excommunicationis,
vel plagarum virgas, et jam si viderit nihil suam præ-
valere industriam ; adhibeat etiam (quod majus est)
suam et omnium fratrum pro eo orationem, ut Domi-
nus, qui omnia potest, operetur salutem circa infirmum
fratrem. Quod si nec isto modo sanatus fuerit, tunc
jam utatur Abbas ferro abscissionis, ut ait Apostolus :
Auferte malum ex vobis. [1 Cor. v. 13.] Et iterum :
Infidelis si discedit, discedat : [Ibid. vii. 15.] ne una
ovis morbida omnem gregem contaminet.

CHAPTER XXVIII.

Of those who, being often corrected, do not amend.

IF any brother who has been frequently corrected for some fault, or even excommunicated, do not amend let a more severe chastisement be applied : that is, let the punishment of stripes be administered to him. But if even then he do not correct himself, or perchance (which God forbid), puffed up with pride, even wish to defend his deeds : then let the Abbot act like a wise physician. If he hath applied fomentations and the unction of his admonitions, the medicine of the Holy Scriptures, and the last remedy of excommunication or corporal chastisement, and if he see that his labours are of no avail, let him add what is still more powerful—his own prayers and those of all the brethren for him, that God, Who is all-powerful, may work the cure of the sick brother. But if he be not healed even by this means, then at length let the Abbot use the sword of separation, as the Apostle saith : “Put away the evil one from you.” And again : “If the faithless one depart, let him depart,” lest one diseased sheep should taint the whole flock.

5 Mar.
5 July
4 Nov.

CAPUT XXIX.

*Si debeant iterum recipi Fratres exeuntes
de Monasterio.*

FRATER, qui proprio vitio egreditur, aut 6 Mar.
6 Julii
5 Nov. projicitur de Monasterio, si reverti voluerit, spondeat prius omnem emendationem vitii pro quo egressus est, et sic in ultimo gradu recipiatur, ut ex hoc ejus humilitas comprobetur. Quod si denuo exierit, usque tertio ita recipiatur, jam vero postea sciens omnem sibi reversionis aditum denegari.

CAPUT XXX.

De pueris minori ætate, qualiter corripiantur.

OMNIS ætas vel intellectus proprias debet 7 Mar.
7 Julii
6 Nov. habere mensuras. Ideoque quoties pueri, vel adolescentiores ætate, aut qui minus intelligere possunt quanta poena sit excommunicationis, huius tales dum delinquent, aut jejunii nimiis affligantur, aut acribus verberibus coercentur, ut sanentur.

CHAPTER XXIX.

*Whether the Brethren who leave the Monastery
are to be received again.*

IF any brother, who through his own fault departeth or is cast out of the Monastery, be willing to return, let him first undertake to amend entirely the fault for which he went away ; and then let him be received back into the lowest place, that thus his humility may be tried. Should he again depart, let him be taken back until the third time : knowing that after this all return will be denied to him.

6 Mar.
6 July
5 Nov.

CHAPTER XXX.

How the younger Boys are to be corrected.

EVERY age and understanding should have its proper measure of discipline.

7 Mar.
7 July
6 Nov.

As often, therefore, as boys, or others under age, or unable to understand the greatness of the penalty of excommunication, commit faults, let them be punished by severe fasting or sharp stripes, in order that they may be cured.

CAPUT XXXI.

De Cellerario Monasterii, qualis sit.

CELLERARIUS Monasterii eligatur de Congregatione sapiens, maturus moribus, ^{8 Mar.} ^{8 Julii} ^{7 Nov.} sobrius, non multum edax, non elatus, non turbulentus, non injuriosus, non tardus, non prodigus, sed timens Deum, qui omni Congregationi sit sicut pater. Curam gerat de omnibus : sine jussione Abbatis nihil faciat. Quæ jubentur, custodiat : fratres non contristet. Si quis frater ab eo forte aliqua irrationaliter postulat, non spernendo eum contristet, sed rationabiliter cum humilitate male petenti deneget. Animam suam custodiat, memor semper illud Apostolicum quia *qui bene ministraverit, gradum bonum sibi acquirit.* [1 Tim. iii. 13.] Infirmorum, infantium, hospitum, pauperumque cum omni solicitudine curam gerat, sciens sine dubio, quia pro his omnibus in die judicij rationem redditurus est. Omnia vasa Monasterii cunctamque substantiam, ac si altaris vasa sacrata conspiciat. Nihil ducat negligendum : neque avaritiæ studeat, neque prodigus sit, et extirpator substantiæ

CHAPTER XXXI.

What kind of Man the Cellarer of the Monastery is to be.

LET there be chosen out of the community,
as Cellarer of the Monastery, a man
wise and of mature character, temperate, not a great
eater, not haughty, nor headstrong, nor arrogant, not
slothful, nor wasteful, but a God-fearing man, who
may be like a father to the whole community. Let
him have the care of everything, but do nothing
without leave of the Abbot. Let him take heed to
what is commanded him, and not sadden his brethren.
If a brother ask him for anything unreasonably, let
him not treat him with contempt and so grieve him,
but reasonably and with all humility refuse what he
asks for amiss. Let him be watchful over his own
soul, remembering always that saying of the Apostle,
that "he that hath ministered well, purchaseth to
himself a good degree." Let him have especial care
of the sick, of the children, of guests and of the
poor, knowing without doubt that he will have to
render an account of all these on the Day of Judg-
ment. Let him look upon all the vessels and goods of
the Monastery as though they were the consecrated
vessels of the altar. Let him not think that he may
neglect anything : let him not be given to covetous-
ness, nor wasteful, nor a squanderer of the goods of

8 Mar.
8 July
7 Nov.

Monasterii ; sed omnia mensurate faciat, et secundum
jussionem Abbatis sui.

Humilitatem ante omnia habeat, et cui substantia non est quæ tribuatur, sermo responsionis porrigatur bonus, quia scriptum est : *Sermo bonus super datum optimum.* [Eccli. xviii. 17.] Omnia quæ ei injunxerit Abbas, ipse habeat sub cura sua ; a quibus eum prohibuerit, non præsumat. Fratribus constitutam annonam sine aliquo typo* vel mora offerat, ut non scandalizentur, memor divini eloquii, quid mereatur qui scandalizaverit unum de pusillis ; *Expedit ei, ut suspendatur mola asinaria in collo ejus, et demergatur in profundum maris.* [Matt. xviii. 6.] Si Congregatio major fuerit, solatia ei dentur, a quibus adjutus, et ipse æquo animo impleat officium sibi commissum. Horis competentibus dentur quæ danda sunt, et petantur quæ petenda sunt : ut nemo perturbetur, neque contristetur in domo Dei.

* Note N.—*Sine typo.*

the Monastery ; but do all things in proper measure, and according to the bidding of his Abbot.

Let him above all things have humility ; and to him on whom he hath nothing else to bestow, let him give at least a kind answer, as it is written : “A good word is above the best gift.” Let him have under his care all that the Abbot may enjoin him, and presume not to meddle with what is forbidden him. Let him distribute to the brethren their appointed allowance of food, without arrogance* or delay, that they be not scandalised : mindful of what the Word of God declareth him to deserve, who “shall scandalise one of these little ones” : namely, “that a millstone be hanged about his neck and that he be drowned in the depths of the sea.” If the community be large, let helpers be given to him, by whose aid he may with peace of mind discharge the office committed to him. Let such things as are necessary be given and asked for at befitting times, that no one may be troubled nor grieved in the house of God.

^{9 Mar.}
^{9 July}
^{8 Nov.}

CAPUT XXXII.

De Ferramentis, vel rebus Monasterii.

SUBSTANTIA Monasterii in ferramentis, io Mar.
 vel vestibus, seu quibuslibet rebus, pro- io Julii
 videat Abbas fratres, de quorum vita et moribus
 securus sit : et eis singula, ut utile judicaverit, consignet
 custodienda, atque recolligenda. Ex quibus Abbas
 brevem teneat : ut dum sibi in ipsa assignata fratres
 vicibus succedunt, sciat quid dat, et quid recipit. Si
 quis autem sordide aut negligenter res Monasterii
 tractaverit, corripiatur ; si non emendaverit, disciplinæ
 regulari subjaceat.

9 Nov.

CAPUT XXXIII.

Si quid debeant Monachi proprium habere.

PRÆCIPUE hoc vitium peculiare radicitus ii Mar.
 amputandum est de Monasterio, ne quis ii Julii
io Nov.
 præsumat aliquid dare aut accipere sine jussione
 Abbatis, neque aliquid habere proprium, nullam
 omnino rem, neque codicem, neque tabulas, neque
 graphium, sed nihil omnino : quippe quibus nec corpora

CHAPTER XXXII.

Of the Iron Tools, and Property of the Monastery.

LET the Abbot appoint brethren, on whose to Mar.
to July
9 Nov. manner of life and character he can rely, to the charge of the iron tools, clothes, and other property of the Monastery ; and let him consign to their care, as he shall think fit, the things to be kept and collected after use. Of these let the Abbot keep a list, so that as the brethren in turn succeed to different employments, he may know what he giveth and receiveth back. If any one treat the property of the Monastery in a slovenly or negligent manner, let him be corrected ; and if he do not amend, let him be subjected to the discipline of the Rule.

CHAPTER XXXIII.

Whether Monks ought to have anything of their own.

THE vice of private ownership is above all 11 Mar.
11 July
10 Nov. to be cut off from the Monastery by the roots. Let none presume to give or receive anything without leave of the Abbot, nor to keep anything as their own, either book or writing-tablet or pen, or anything whatsoever ; since they are permitted to

sua, nec voluntates licet habere in propria potestate. Omnia vero necessaria a Patre sperare Monasterii ; nec quicquam liceat habere, quod Abbas non dederit aut permiserit. Omniaque omnibus sint communia, ut scriptum est, *nec quisquam suum esse aliquid dicat aut præsumat.* [Act. iv. 32.] Quod si quisquam hoc nequissimo vitio deprehensus fuerit delectari, admoneatur semel et iterum : si non emendaverit, correctioni subjaceat.

CAPUT XXXIV.

Si omnes debeant æqualiter necessaria accipere.

SICUT scriptum est : *Dividebatur singulis, 12 Mar.
prout cuique opus erat. 12 Julii
Ubi non dicimus, ut personarum (quod absit) acceptio 11 Nov.*
sit, sed infirmitatum consideratio. Ubi qui minus
indiget, agat Deo gratias, et non contristetur ; qui
vero plus indiget, humilietur pro infirmitate, et non
extollatur pro misericordia, et ita omnia membra
erunt in pace. Ante omnia, ne murmurationis malum
pro qualicumque causa, in aliquo qualicumque verbo
vel significatione appareat. Quod si deprehensus
fuerit quis, districtiori disciplinæ subdatur.

have neither body nor will in their own power. But all that is necessary they may hope to receive from the father of the Monastery : nor are they allowed to keep anything which the Abbot has not given, or at least permitted them to have. Let all things be common to all, as it is written : "Neither did any one say that aught which he possessed was his own." But if any one shall be found to indulge in this most baneful vice, and after one or two admonitions do not amend, let him be subjected to correction.

CHAPTER XXXIV.

*Whether all ought alike to receive what is
needful.*

AS it is written : "Distribution was made 12 Mar.
12 July
11 Nov. to every man, according as he had need." Herein we do not say that there should be respecting of persons—God forbid—but consideration for infirmities. Let him, therefore, that hath need of less give thanks to God, and not be grieved ; and let him who requireth more be humbled for his infirmity, and not made proud by the kindness shewn to him : and so all the members of the family shall be at peace. Above all, let not the evil of murmuring shew itself by the slightest word or sign on any account whatsoever. If any one be found guilty herein, let him be subjected to very severe punishment.

CAPUT XXXV.

De Septimanariis Coquinæ.

FRATRES sic sibi invicem serviant, ut ¹³ Mar.
 nullus excusetur a coquinæ officio, nisi ¹³ Julii
 aut ægritudine, aut in causa gravis utilitatis quis ¹² Nov.
 occupatus fuerit; quia exinde major merces et caritas
 acquiritur. Imbecillibus autem procurentur solatia,
 ut nec cum tristitia hoc faciant; sed habeant omnes
 solatia, secundum modum Congregationis aut positio-
 nem loci. Si major fuerit Congregatio, Cellerarius
 excusetur a coquina; vel si qui (ut diximus) majoribus
 utilitatibus occupantur. Cæteri sibi sub caritate invi-
 cem serviant. Egressurus de septimana, Sabbato
 munditias faciat. Lintea, cum quibus sibi fratres
 manus aut pedes tergunt, lavet: pedes vero tam ipse,
 qui egreditur, quam ille, qui intraurus est, omnibus
 lavent. Vasa ministerii sui munda et sana Cellerario
 reconsignet; qui Cellerarius item intranti consignet,
 ut sciat quid dat, aut quid recipit.

Septimanarii autem, ante unam horam ¹⁴ Mar.
 refectionis, accipient super statutam annonam ¹⁴ Julii
 singulos biberes, et panem: ut hora refectionis, sine ¹³ Nov.

CHAPTER XXXV.

Of the Weekly Servers in the Kitchen.

LET the brethren wait on one another in turn, so that none be excused from the work of the kitchen, except he be prevented by sickness or by some more necessary employment ; for thus is gained a greater reward and an increase of charity. But let assistance be given to the weak, that they may not do their work with sadness ; and let all have help according to the number of the community and the situation of the place. If the community be large, let the Cellarer be excused from work in the kitchen, and also those, as already mentioned, who are occupied in more urgent business. Let the rest serve each other in turn with all charity. Let him who endeth his week in the kitchen, make all things clean on Saturday, and wash the towels where-with the brethren dry their hands and feet. Let both him who goeth out and him who is coming in wash the feet of all. Let him hand over to the Cellarer the vessels of his office, clean and whole ; and let the Cellarer deliver the same to him who entereth, that he may know what he giveth and what he receiveth.

Let the weekly servers take each a cup of drink and a piece of bread over and above the appointed portion, one hour before the time for

13 Mar.
13 July
12 Nov.

11 Mar.
14 July
13 Nov.

murmuratione et gravi labore, serviant fratribus suis. In diebus tamen solemnibus usque ad Missas sustineant.* Intrantes autem et exeuntes hebdomadarii, in Oratorio, mox Matutinis finitis, Dominica, omnium genibus provolvantur, postulantes pro se orari. Egressiens autem de septimana dicat hunc versum : *Benedictus es Domine Deus, qui adjuvisti me, et consolatus es me.* [Ps. lxxxv. 17.] Quo dicto tertio, accipiat benedictionem egrediens.[†] Subsequatur ingrediens et dicat : *Deus in adjutorium meum intende ; Domine ad adjuvandum me festina.* [Ps. lxix. 2.] Et hoc idem tertio repetatur ab omnibus, et accepta benedictione, ingrediatur.

CAPUT XXXVI.

De infirmis Fratribus.

INFIRMORUM cura ante omnia et super omnia adhibenda est, ut sicut revera Christo, ita eis serviatur, quia ipse dixit : *Infirmus fui et visitasti me.* [Matth. xxv. 36.] Et : *Quod fecistis uni de his minimis meis, mihi fecistis.* Sed et ipsi infirmi considerent, in honorem Dei sibi serviri, et non superfluitate sua contristent fratres suos, servientes sibi. Qui tamen patienter portandi sunt ; quia

15 Mar.
15 Julii
14 Nov.

* Note O.—*Usque ad Missas sustineant.*

† *Accipiat benedictionem.* See Note E.

refection, that so they may serve their brethren, when the hour cometh, without murmuring or great labour. On solemn days, however, let them forbear until after Mass.¹ On Sunday, as soon as Lauds are ended, let both the incoming and the outgoing servers fall on their knees before all, in the Oratory, and ask their prayers. Let him who endeth his week, say this verse : “Blessed art Thou LORD God, Who hast helped me and comforted me ;” which being thrice repeated, he shall receive the blessing.[†] Let him that beginneth his week follow, and say : “O God, come to my assistance : O LORD, make haste to help me.” Let this likewise be thrice repeated by all ; and having received the blessing, let him enter on his office.

CHAPTER XXXVI.

Of the Sick Brethren.

B^{EFORE} all things and above all things care is to be had of the sick, that they be served in very deed as Christ Himself, for He hath said : “I was sick, and ye visited Me.” And, “What ye have done unto one of these little ones, ye have done unto Me.” And let the sick themselves remember that they are served for the honour of God, and not grieve the brethren who serve them by unnecessary demands. Yet must they be patiently borne with, because from such as these is gained a

15 Mar.
15 July
14 Nov.

de talibus copiosior merces acquiritur. Ergo cura maxima sit Abbati, ne aliquam negligentiam patientur. Quibus fratribus infirmis sit cella super se deputata, et servitor timens Deum, et diligens ac solicitus. Balnearum usus infirmis, quoties expedit, offeratur. Sanis autem, et maxime juvenibus, tardius concedatur. Sed et carnium esus infirmis, et omnino debilibus pro reparatione concedatur. At ubi meliorati fuerint, a carnis more solito omnes abstineant. Curam autem maximam habeat Abbas, ne a Cellerariis aut a servitoribus negligantur infirmi : quia ad ipsum respicit, quicquid a discipulis delinquitur.

CAPUT XXXVII.

De Senibus, vel Infantibus.

LICET ipsa natura humana trahatur ad misericordiam in his ætatibus, senum videlicet et infantum : tamen et Regulæ auctoritas eis prospiciat. Consideretur semper in eis imbecillitas, et nullatenus eis districtio Regulæ teneatur in alimentis ; sed sit in eis pia consideratio, et præveniant horas canonicas.

16 Mar.
16 Julii
15 Nov.

more abundant reward. Let it be, therefore, the Abbot's greatest care that they suffer no neglect. And let a cell be set apart by itself for the sick brethren, and one who is God-fearing, diligent and careful, be appointed to serve them. Let the use of baths be allowed to the sick as often as may be expedient ; but to those who are well, and especially to the young, let it be granted more seldom. Let the use of flesh meat also be permitted to the sick and to those who are very weakly, for their recovery : but when they are restored to health, let all abstain from meat in the accustomed manner. The Abbot must take all possible care that the sick be not neglected by the Cellarer or servers ; because whatever is done amiss by his disciples is laid to his charge.

CHAPTER XXXVII.

Of Old Men and Children.

ALTHOUGH human nature is of itself drawn to feel pity for these two times of life, namely, old age and infancy, yet the authority of the Rule should also provide for them. Let their weakness be always taken into account, and the strictness of the Rule respecting food be by no means kept in their regard ; but let a kind consideration be shewn for them, and let them eat before the regular hours.

16 Mar.
16 July
15 Nov.

CAPUT XXXVIII.

De Hebdomadario Lectore.

MENSIS fratrum edentium lectio deesse ^{17 Mar.} non debet : ne fortuito casu, qui arri-^{17 Julii} puerit codicem, audeat legere ibi, sed lecturus tota hebdomada, Dominica ingrediatur. Qui ingrediens, post Missas et Communionem, petat ab omnibus pro se orari, ut avertat ab ipso Deus spiritum elationis. Et dicatur hic versus in Oratorio tertio ad omnibus, ipso tamen incipiente : *Domine labia mea aperies, et os meum annuntiabit laudem tuam*; [Ps. l. 17.] et sic accepta benedictione, ingrediatur ad legendum ; et summum fiat silentium, ut nullius mussitatio, vel vox, nisi solius legentis ibi audiatur.

Quæ vero necessaria sunt comedentibus et bibentibus, sibi sic vicissim ministrent fratres, ut nullus indigeat petere aliquid. Si quid tamen opus fuerit, sonitu cuiuscumque signi potius petatur quam voce. Nec præsumat ibi aliquis de ipsa lectione, aut aliunde quicquam requirere, ne detur occasio, nisi forte Prior pro ædificatione voluerit aliquid breviter dicere. Frater autem lector hebdomadarius accipiat mixtum prius quam incipiat legere, propter Communionem sanctam,* et ne forte grave sit ei jejunium sustinere ;

* Note P.—*Mixtum . . . propter Communionem sanctam.*

CHAPTER XXXVIII.

Of the Weekly Reader.

READING must not be wanting while 17 Mar.
17 July
10 Nov. the brethren eat at table ; nor let any one who may chance to have taken up the book presume to read, but let him who is to read throughout the week begin upon the Sunday. After Mass and Communion, let him ask all to pray for him, that God may keep from him the spirit of pride. And let this verse be said thrice in the Oratory, he himself beginning it : “ O LORD, Thou shalt open my lips, and my mouth shall declare Thy praise.” And so, having received the blessing, let him enter on his reading. The greatest silence must be kept at table, so that no whispering may be heard there, nor any voice except that of him who readeth. And whatever is necessary for food or drink let the brethren so minister to each other, that no one need ask for anything : but should anything be wanted, let it be asked for by a sign rather than by the voice. And let no one presume to put any questions there, either about the reading or about anything else, lest it should give occasion for talking : unless perchance the Superior should wish to say a few words for the edification of the brethren. Let the brother who is reader for the week take a little bread and wine before he begin to read, on account of the Holy Communion,^x and lest it be hard for him to fast so long. Afterwards let

postea autem cum coquinæ hebdomadariis et servitoribus reficiat. Fratres autem non per ordinem legant aut cantent, sed qui ædificant audientes.

CAPUT XXXIX.

De Mensura Ciborum.

SUFFICERE credimus ad refectionem ^{18 Mar.} ^{18 Julii} ^{17 Nov.} quotidianam tam Sextæ, quam Nonæ, omnibus mensibus cocta duo pulmentaria, propter diversorum infirmitates: ut forte qui ex uno non poterit edere, ex alio reficiatur. Ergo duo pulmentaria cocta fratribus omnibus sufficient; et si fuerint inde poma, aut nascentia leguminum, addatur et tertium. Panis libra una propensa sufficiat in die, sive una sit refectio, sive prandii et cœnæ. Quod si cœnaturi sunt, de eadem libra tertia pars a Cellario servetur, reddenda cœnaturis. Quod si labor forte factus fuerit major, in arbitrio et potestate Abbatis erit, si expediatur, aliquid augere, remota præ omnibus crapula, et ut nunquam surripiat monacho indigeries: quia nihil sic contrarium est omni Christiano, quomodo crapula, sicut ait Dominus noster: *Videte ne graven- tur corda vestra in crapula.* [Luc. xxi. 34.] Pueris vero minori ætate non eadem servetur quantitas, sed

him take his meal with the weekly cooks and other servers. The brethren are not to read or sing according to their order, but such only as may edify the hearers.

CHAPTER XXXIX.

Of the Measure of Food.

WE think it sufficient for the daily meal, 18 Mar.
13 July
17 Nov. whether at the sixth or the ninth hour, that there be at all seasons of the year two dishes of cooked food, because of the weakness of different people; so that he who perchance cannot eat of the one, may make his meal of the other. Let two dishes, then, suffice for all the brethren; and if there be any fruit or young vegetables, let a third be added. Let one pound weight of bread suffice for the day, whether there be but one meal, or both dinner and supper. If they are to sup, let a third part of the pound be kept back by the Cellarer, and given to them for supper. If, however, their work chance to have been hard, it shall be in the Abbot's power, if he think fit, to make some addition, avoiding above everything, all surfeiting, that the monks be not overtaken by indigestion. For there is nothing so adverse to a Christian as gluttony, according to the words of our LORD: "See that your hearts be not overcharged with surfeiting." And let not the same quantity be allotted to children of

minor quam majoribus, servata in omnibus parcitate. Carnium vero quadrupedum omnimodo ab omnibus abstineatur comedio, præter omnino debiles et ægrotos.

CAPUT XL.

De Mensura Potus.

UNUSQUISQUE proprium habet dominum ex Deo : alius sic, alius vero sic. 12 Mar.
19 Julii
12 Nov.
Et ideo cum aliqua scrupulositate a nobis mensura victus aliorum constituitur. Tamen infirmorum contuentes imbecillitatem, credimus heminam vini per singulos sufficere per diem. Quibus autem donat Deus tolerantiam abstinentiæ, propriam se habituros mercedem sciant.

Quod si aut loci necessitas, vel labor, aut ardor æstatis, amplius poposcerit, in arbitrio Prioris consistat, considerans in omnibus, ne subrepatur satietas aut ebrietas. Licet legamus vinum omnino monachorum non esse ; sed quia nostris temporibus id monachis persuaderi non potest, saltem vel hoc consentiamus, ut non usque ad satietatem bibamus, sed parcius : quia *vinum apostatare facit etiam sapientes.* [Eccli. xix. 2.] Ubi autem loci necessitas exposcit, ut nec suprascripta mensura inveniri possit, sed multo minus, aut ex toto nihil, benedicant Deum, qui ibi habitant,

tender years, but less than to their elders, moderation being observed in every case. Let every one abstain altogether from the flesh of four-footed animals, except the very weak and the sick.

CHAPTER XL.

Of the Measure of Drink.

EVERY one hath his proper gift from God, one after this manner, another after that. And, therefore, it is with some misgiving that we appoint the measure of other men's living. Yet, considering the infirmity of the weak, we think that one pint of wine a day is sufficient for each : but let those to whom God gives the endurance of abstinence know that they shall have their proper reward. If, however, the situation of the place, the work, or the heat of summer require more, let it be in the power of the Superior to grant it ; taking care in every thing that surfeit or drunkenness creep not in. And although we read that wine ought by no means to be the drink of monks, yet since in our times monks cannot be persuaded of this, let us at least agree not to drink to satiety, but sparingly : because "wine maketh even the wise to fall away." But where the necessity of the place alloweth not even the aforesaid measure, but much less, or none at all, let those who dwell there bless God and not murmur.

19 Mar.
19 July
12 Nov.

et non murmurent. Hoc autem omnino admonentes, ut absque murmurationibus sint.

CAPUT XLI.

Quibus horis oporteat reficere Fratres.

ASANCTO Pascha usque Pentecosten 20 Mar.
20 Julii
19 Nov. ad Sextam reficiant fratres, et ad seram cœnent. A Pentecoste autem tota æstate (si labores agrorum non habent monachi, aut nimetas æstatis non perturbat) quarta et sexta feria jejunent usque ad Nonam : reliquis diebus ad Sextam prandeant. Quæ prandii Sexta, si opera in agris habuerint, aut æstatis fervor nimius fuerit, continuanda erit, et in Abbatis sit providentia. Et sic omnia temperet atque disponat, qualiter et animæ salventur, et quod faciunt fratres, absque justa murmuratione faciant. Ab Idibus autem Septembribus, usque ad caput Quadragesimæ, ad Nonam semper reficiant. In Quadragesima vero usque ad Pascha, ad Vesperam reficiant. Ipsa tamen Vespera sic agatur, ut lumine lucernæ non indigeant reficientes, sed luce adhuc diei omnia consummentur. Sed et omni tempore, sive coenæ sive refectionis, hora sic temperetur, ut cum luce fiant omnia.

This above all we admonish, that there be no murmuring among them.

CHAPTER XLI.

At what Hours the Brethren are to take their Meals.

FROM Holy Easter until Pentecost let the brethren dine at the sixth hour, and sup in the evening. But from Pentecost throughout the summer (unless they have to work in the fields, or are harassed by excessive heat) let them fast on Wednesdays and Fridays until the ninth hour, but on other days dine at the sixth. Should they have field labour, or should the heat of the summer be very great, they must always take their dinner at the sixth hour. Let the Abbot provide for this, and let him so arrange and dispose all things, that souls may be saved, and that the brethren may do what they have to do without just cause for murmuring. From the fourteenth of September until the beginning of Lent let them always dine at the ninth hour; and during Lent, until Easter, in the evening. And let the hour of the evening meal be so ordered that they have no need of a lamp while eating, but let all be over while it is yet daylight. At all times, whether of dinner or supper, let the hour be so arranged that everything be done by daylight.

20 Mar.
20 July
19 Nov.

CAPUT XLII.

Ut post Completorium nemo loquatur.

OMNI tempore silentio debent studere ^{21 Mar.} monachi, maxime tamen ^{21 Julii} nocturnis ^{20 Nov.} horis. Et ideo omni tempore, sive jejunii, sive prandii, si tempus fuerit prandii, mox ut surrexerint a coena, sedeant omnes in unum, et legat unus Collationes, vel Vitas Patrum, aut certe aliquid quod aedificet audientes; non autem Heptaticum, aut Regum: quia infirmis intellectibus non erit utile* illa hora hanc Scripturam audire; aliis vero horis legantur. Si autem jejunii dies fuerit, dicta Vespera, parvo intervallo, mox accedant ad lectionem Collationum, ut diximus; et lectis quatuor vel quinque foliis, vel quantum hora permittit, omnibus in unum occurrentibus per hanc moram lectionis, si quis forte in assignato sibi commisso fuerit occupatus, occurrat. Omnes ergo in unum positi, compleant; et exeuntes a Completorio nulla sit licentia denuo cuiquam loqui aliquid. Quod si inventus fuerit quisquam prævaricari hanc taciturnitatis regulam, gravi vindictæ subjaceat; excepto si necessitas hospitum supervenerit, aut forte Abbas alicui aliquid jusserit. Quod tamen et ipsum cum summa gravitate et moderatione honestissime fiat.

* Note Q.—*Infirmis intellectibus non erit utile.*

CHAPTER XLII.

That no one may speak after Compline.

MONKS should love silence at all times, 21 Mar.
21 July
20 Nov. but especially during the hours of the night. Therefore, on all days, whether of fasting or otherwise, let them sit down all together as soon as they have risen from supper (if it be not a fast-day) and let one of them read the "Conferences" [of Cassian], or the lives of the Fathers, or something else which may edify the hearers. Not, however, Heptateuch, nor the Books of Kings : for it will not profit those of weak understanding to hear those parts of Scripture at that hour *: they may, however, be read at other times. If it be a fast-day, then a short time after Vespers let them assemble for the reading of the Conferences, as we have said ; four or five pages being read, or as much as time alloweth, so that during the reading all may gather together, even those who may have been occupied in some work enjoined them. Everyone, then, being assembled, let them say Compline ; and when that is finished, let none be allowed to speak to any one. And if any one be found to evade this rule of silence, let him be subjected to severe punishment ; unless the presence of guests should make it necessary, or the Abbot should chance to give any command. Yet, even then, let it be done with the utmost gravity and moderation.

CAPUT XLIII.

De his qui ad Opus Dei vel ad mensam tarde occurunt.

AD horam Divini Officii, mox ut auditum 22 Mar.
22 Julii
21 Nov. fuerit signum, relictis omnibus, quaelibet fuerint in manibus, summa cum festinatione curratur ; cum gravitate tamen, ut non scurrilitas inveniat fomitem. Ergo nihil Operi Dei præponatur. Quod si quis Nocturnis Vigiliis post *Gloriam Psalmi nonagesimi quarti* (quem propter hoc omnino protrahendo et morose volumus dici) occurrerit, non stet in ordine suo in choro, sed ultimus omnium stet, aut in loco quem talibus negligentibus seorsum constituerit Abbas, ut videatur ab ipso, vel ab omnibus, usque dum completo Opere Dei, satisfactione publica pœniteat.

Ideo autem eos in ultimo aut seorsum judicavimus debere stare, ut visi ab omnibus, vel pro ipsa verecundia sua emendentur. Nam si foris Oratorio remaneant, erit forte talis qui se aut recollicet et dormiat, aut certe sedeat sibi foris, vel fabulis vacet, et detur occasio maligno ; sed ingrediatur intus, ut nec totum perdat, et de reliquo emendetur. Diurnis autem Horis, qui ad Opus Dei post Versum* et

* i.e., *Deus in adjutorium meum intende.*

CHAPTER XLIII.

*Of those who come late to the Work
of God, or to table.*

AT the hour of Divine Office, as soon as ²² Mar.
the signal is heard, let every one, ²² July
leaving whatever he had in hand, hasten to the
Oratory with all speed, and yet with seriousness,
so that no occasion be given for levity.

Let nothing, then, be preferred to the Work of
God. And should any one come to the Night-
Office after the *Gloria* of the ninety-fourth Psalm
(which for this reason we wish to be said very
slowly and protractedly), let him not stand in his
order in the choir, but last of all, or in the place
set apart by the Abbot for the negligent, so that he
may be seen by him and by all, until, the work
of God being ended, he have made satisfaction by
public penance. The reason why we have judged
it fitting for them to stand in the last place, or apart,
is that, being seen of all, they may amend for very
shame. For, if they were to remain outside the
Oratory, some one perchance would return to his
place and go to sleep, or at all events would sit down
outside, and give himself to idle talk, and thus an
occasion would be given to the evil one. Let him
therefore enter, that he may not lose the whole,
and may amend for the future. At the day Hours,

Gloriam primi Psalmi qui post Versum dicitur, occurrerit, lege qua supradiximus, in ultimo stet : nec præsumat sociari choro psallentium usque ad satisfactionem, nisi forte Abbas licentiam dederit permissione sua ; ita tamen, ut satisfaciat reus ex hoc.

Ad mensam autem qui ante Versum non ^{23 Mar.} ^{23 Julii} ^{22 Nov.} occurrerit, ut simul omnes dicant Versum et orent, et sub uno omnes accedant ad mensam ; qui per negligentiam suam aut vitium non occurrerit, usque secundam vicem pro hoc corripiatur : si denuo non emendaverit, non permittatur ad mensæ communis participationem, sed sequestratus a consortio omnium reficiat solus, sublata ei portione sua de vino, usque ad satisfactionem et emendationem. Similiter autem patiatur, qui et ad illum Versum non fuerit præsens, qui post cibum dicitur. Nec quisquam præsumat ante statutam horam, vel postea quidquam cibi aut potus percipere. Sed et si cui offertur aliquid a Priore, et accipere renuerit, hora qua desideraverit hoc quod prius recusavit, aut aliud, omnino nihil percipiat, usque ad emendationem congruam.

let him who cometh to the Work of God after the Verse,* and the *Gloria* of the first Psalm which followeth it, stand in the last place, as ordered above, and not presume to join with the choir in the Divine Office, until he hath made satisfaction : unless perchance, the Abbot shall permit him so to do, on condition, however, that he afterwards do penance.

If any one, through his own negligence and fault, come not to table before the Verse,<sup>23 Mar.
23 July
22 Nov.</sup> so that all may say this and the prayer together, and together sit down to table, let him be once or twice corrected. If after this he do not amend, let him not be admitted to share in the common table, but be separated from the companionship of all, and eat alone, his portion of wine being taken from him, until he hath made satisfaction and amends. Let him be punished in like manner, who is not present also at the Verse which is said after meals. And let no one presume to take food or drink before or after the appointed hour : but should a brother be offered anything by the Superior, and refuse to take it, if he afterwards desire either what he before refused, or anything else, he shall receive nothing whatever, until he hath made proper satisfaction.

CAPUT XLIV.

*De his qui excommunicantur, quomodo
satisfaciant.*

QUI pro gravioribus culpis ab Oratorio et 24 Mar.
24 Julii
23 Nov. a mensa excommunicatur, hora, qua Opus Dei in Oratorio celebratur, ante fores Oratorii prostratus jaceat, nihil dicens ; nisi tantum posito in terra capite, stratus pronus omnium de Oratorio exeuntium pedibus. Et hoc tamdiu faciat usque dum Abbas judicaverit satisfactum esse. Qui dum jussus ab Abbe venerit, volvat se ipsius Abbatis, deinde omnium vestigiis fratrum, ut orent pro ipso. Et tunc, si jusserrit Abbas, recipiatur in choro, vel ordine, quo Abbas decreverit : ita sane, ut Psalmum aut lectionem vel aliud quid non præsummat in Oratorio imponere, nisi iterum Abbas jubeat. Et omnibus Horis, dum percompletur Opus Dei, projiciat se in terram, in loco in quo stat, et sic satisfaciat, usque dum ei jubeat iterum Abbas, ut quiescat ab hac satisfactione. Qui vero pro levibus culpis excommunicantur tantum a mensa, in Oratorio satisfaciant usque ad jussionem Abbatis ; et tamdiu hoc perficiant, usque dum benedicat, et dicat : Sufficit.

CHAPTER XLIV.

*Of those who are excommunicated, how they
are to make satisfaction.*

LET him, who for graver offences is excommunicated from the Oratory and the table, prostrate himself at the door of the Oratory, saying nothing, at the hour when the Work of God is being performed : lying prone, with his face upon the ground, at the feet of all who go out from the Oratory. Let him continue to do this until the Abbot judge that he hath made satisfaction ; and then, coming at the Abbot's bidding, let him cast himself at his feet and at the feet of all, that they may pray for him. After this, if the Abbot so order, let him be received back into the choir, in such a place as he shall appoint : yet so, that he presume not to intone Psalm or lesson, or anything else, in the Oratory, unless the Abbot again command him. And at all the Hours, when the Work of God is ended, let him cast himself on the ground, in the place where he standeth, and so make satisfaction, until such time as the Abbot bid him cease therefrom. But let those, who for lighter faults are excommunicated only from the table, make satisfaction in the Oratory so long as the Abbot shall command, and continue so doing until he bless them and say it is enough.

CAPUT XLV.

De his qui falluntur in Oratorio.

Si quis, dum pronuntiat Psalmum, responsorium, et antiphonam, vel lectionem, fecellerit : nisi satisfactione ibi coram omnibus humiliatus fuerit, majori vindictæ subjaceat ; quippe qui noluit humilitate corrigere, quod negligentia deliquit. Infantes autem pro tali culpa vapulent.*

25 Mar.
25 Julii
24 Nov.

CAPUT XLVI.

De his qui in aliis quibuslibet rebus delinquent.

Si quis dum in labore quovis, in coquina, in cellario, in ministerio, in pistrino, in horto, in arte aliqua dum laborat, vel in quocumque loco aliquid deliquerit, aut fregerit quippiam, aut perdiderit, vel aliud quid excesserit ubi ubi, et non veniens continuo ante Abbatem vel Congregationem, ipse ultro satisfecerit et prodiderit delictum suum ; dum per alium cognitum fuerit, majori subjaceat emendationi. Si animæ vero peccati causa fuerit latens, tantum Abbat, aut spiritualibus senioribus patefaciat, qui sciant curare sua, et aliena vulnera non detegere et publicare.

26 Mar.
26 Julii
25 Nov.

* Note R.—*Infantes . . . vapulent.*

CHAPTER XLV.

Of those who make mistakes in the Oratory.

IF any one make a mistake in the recitation ^{25 Mar.} ^{25 July} ^{24 Nov.} of Psalm, responsory, antiphon, or lesson, and do not humble himself by making satisfaction there before all, let him be subjected to severer punishment, as one who would not correct by humility what he did wrong through negligence. But children for such faults are to be whipt.*

CHAPTER XLVI.

Of those who offend in any other matters.

IF any one, while at work in the kitchen ^{26 Mar.} ^{26 July} ^{25 Nov.} or the cellar, in serving the brethren, in the bakehouse or the garden, or at any other occupation or in any place whatever, commit any fault, or break or lose anything, or transgress in any other way, and do not come immediately before the Abbot and community, and of himself confess and make satisfaction for his fault; if it is made known by another, he shall be subjected to more severe correction. If, however, the guilt of his offence be hidden in his own soul, let him manifest it to the Abbot only, or to his spiritual seniors, who know how to heal their own wounds, and will not disclose or publish those of others.

CAPUT XLVII.

De significanda hora Operis Dei.

NUNTIANDA hora Operis Dei, die ^{27 Mar.} noctuque sit cura Abbati, aut ipse ^{27 Julii} ^{26 Nov.} nuntiare, aut tali sollicito fratri injungat hanc curam, ut omnia horis competentibus compleantur. Psalmos autem, vel antiphonas post Abbatem, ordine suo, quibus jussum fuerit, imponant. Cantare autem aut legere non præsumat, nisi qui potest ipsum officium implere, ut ædificantur audientes. Quod cum humilitate, et gravitate, et tremore fiat, et cui jusserrit Abbas.

CAPUT XLVIII.

De opere manuum quotidiano.

OTIOSITAS inimica est animæ ; et ideo ^{28 Mar.} certis temporibus occupari debent fratres ^{28 Julii} ^{27 Nov.} in labore manuum : certis iterum horis in lectione divina. Ideoque hac dispositione credimus utraque tempora ordinari ; id est, ut a Pascha usque Kalendas Octobris mane exeuntes, a prima usque ad horam pene quartam laborent, quod necessarium fuerit. Ab hora autem quarta usque horam quasi sextam lectioni

CHAPTER XLVII.

Of signifying the hour for the Work of God.

LET the announcing of the hour for the Work of God, both by day and night, be the Abbot's care : either by signifying it himself, or by entrusting the duty to such a careful brother, that all things may be done at the appointed times. Let the Psalms and antiphons be intoned by those whose duty it is, each in his order, after the Abbot. Let no one presume to sing or to read except such as can so perform the office that the hearers may be edified. And let it be done with humility, gravity, and awe, and by those whom the Abbot hath appointed.

CHAPTER XLVIII.

Of the daily manual labour.

IDLNESS is an enemy to the soul ; and hence at certain seasons the brethren ought to occupy themselves in the labour of their hands, and at others in holy reading. We think, therefore, that the times for each may be disposed as follows : from Easter to the first of October, let them, in going from Prime in the morning, labour at whatever is required of them until about the fourth hour. From the fourth hour until near the

vacent. Post Sextam autem surgentes a mensa, pausent in lectis suis cum omni silentio ; aut forte qui voluerit sibi legere, sic legat, ut alium non inquietet. Et agatur Nona temperius, mediante octava hora : et iterum, quod faciendum est, operentur usque ad Vesperam. Si autem necessitas loci, aut paupertas exegerit, ut ad fruges recolligendas per se occupentur, non contristentur ; quia tunc vere monachi sunt, si labore manuum suarum vivunt, sicut et Patres nostri et Apostoli. Omnia tamen mensurate fiant propter pusillanimes.

A Kalendis autem Octobris usque caput Quadragesimæ, usque ad horam secundam plenam lectioni vacent : hora secunda agatur Tertia ; et usque ad Nonam omnes in opus suum laborent, quod eis injungitur. Facto autem primo signo Nonæ horæ, disjungant se ab opere singuli, et sint parati, dum secundum signum pulsaverit. Post refectionem autem vacent lectionibus suis, aut Psalmis. In Quadragesimæ vero diebus, a mane usque tertiam plenam, vacent lectionibus suis, et usque decimam plenam operentur quod eis injungitur. In quibus

29 Mar.
29 Julii
28 Nov.

sixth let them apply themselves to reading. And when they rise from table, after the sixth hour, let them rest on their beds in perfect silence ; or if any one perchance desire to read, let him do so in such a way as not to disturb any one else. Let None be said in good time, at about the middle of the eighth hour : and then let them again work at whatever has to be done, until Vespers. And if the needs of the place, or their poverty, oblige them to labour themselves at gathering in the crops, let them not be saddened thereat ; because then are they truly monks, when they live by the labour of their hands, as did our fathers and the Apostles. Yet let all be done with moderation, on account of the faint-hearted.

From the first of October to the beginning of Lent, let them apply to reading until the end of the second hour. Let Tierce be then said, and until the ninth hour let all labour at the work that is enjoined them. When the first signal for None is given, let every one break off from his work, and be ready as soon as the second signal is sounded. After their meal, let them occupy themselves in their reading, or in learning the Psalms. During Lent, let them apply themselves to reading from morning until the end of the third hour, and then, until the end of the tenth, labour at whatever is enjoined them. And in these days of Lent let each

29 Mar.
29 July
28 Nov.

diebus Quadragesimæ, accipiant omnes singulos codices de bibliotheca, quos per ordinem ex integro legant : qui codices in capite Quadragesimæ, dandi sunt. Ante omnia sane deputentur unus aut duo seniores, qui circumeant monasterium horis, quibus vacant fratres lectioni, et videant, ne forte inveniatur frater acediosus, qui vacet otio, aut fabulis, et non sit intentus lectioni : et non solum sibi inutilis est, sed etiam alios extollit. Hic talis, si (quod absit) repertus fuerit, corripiatur semel et secundo : si non emenda-
verit, correptioni regulari subjaceat, taliter, ut cæteri timeant. Neque frater ad fratrem jungatur horis incompetentibus.

Dominico autem die lectioni vacent omnes ;
exceptis his qui variis officiis deputati sunt.
30 Mar.
30 Julii
29 Nov.
Si quis vero ita negligens et desidiosus fuerit, ut non velit aut possit meditari, aut legere, injungatur ei opus quod faciat, ut non vacet. Fratribus infirmis aut delicatis talis opera aut ars injungatur, ut nec otiosi sint, nec violentia laboris opprimantur, ut effugentur. Quorum imbecillitas ab Abbe consideranda est.

one receive a book from the library, and read it all through in order. These books are to be given out at the beginning of Lent. Above all, let one or two seniors be appointed to go round the Monastery, at the hours when the brethren are engaged in reading, and see that there be no slothful brother giving himself to idleness or to foolish talk, and not applying himself to his reading, so that he is thus not only useless to himself, but a distraction to others. If such a one be found (which God forbid) let him be corrected once and a second time ; and if he do not amend, let him be subjected to the chastisement of the Rule, so that the rest may be afraid. And let not one brother associate with another at unseasonable hours.

On Sunday, let all occupy themselves in reading, except those who have been appointed to the various offices. But if any one should be so negligent and slothful, as to be either unwilling or unable to study or to read, let some task be given him to do, that he be not idle. To brethren who are weak or delicate, let there be given such work or occupation as to prevent them either from being idle, or from being so oppressed by excessive labour as to be driven away. Their weakness must be taken into account by the Abbot.

30 Mar.
30 July
29 Nov.

CAPUT XLIX.

De Quadragesimæ Observatione.

LICET omni tempore vita monachi Quadragesimæ debeat observationem habere ; 31 Mar.
31 Julii
30 Nov. tamen quia paucorum est ista virtus, ideo suademus istis diebus Quadragesimæ omni puritate vitam suam custodire, omnes pariter et negligentias aliorum temporum his diebus sanctis diluere. Quod tunc digne fit, si ab omnibus vitiis nos temperamus : orationi cum fletibus, lectioni, et compunctioni cordis, atque abstinentiae operam demus. Ergo his diebus augeamus nobis aliquid ad solitum pensum servitutis nostræ, orationes peculiares, ciborum et potus abstinentiam ; ut unusquisque super mensuram sibi indictam aliquid propria voluntate cum gaudio Sancti Spiritus offerat Deo : id est, subtrahat corpori suo de cibo, de potu, de somno, de loquacitate, de scurrilitate ; et cum spiritualis desiderii gaudio sanctum Pascha exspectet. Hoc ipsum tamen, quod unusquisque offert, Abbatii suo suggerat, et cum ejus fiat oratione et voluntate : quia quod sine permissione Patris spiritualis fit, præsumptioni deputabitur et vanæ gloriæ, non mercedi. Ergo cum voluntate Abbatis omnia agenda sunt.

CHAPTER XLIX.

Of the Observance of Lent.

ALTHOUGH the life of a monk ought at all times to have about it a Lenten character, yet since few have strength enough for this, we exhort all, at least during the days of Lent, to keep themselves in all purity of life, and to wash away, during that holy season, the negligences of other times. This we shall worthily do, if we refrain from all sin, and give ourselves to prayer with tears, to holy reading, compunction of heart and abstinence. In these days, then, let us add something to our wonted service ; as private prayers, and abstinence from food and drink, so that every one of his own will may offer to God, with joy of the Holy Spirit, something beyond the measure appointed him : withholding from his body somewhat of his food, drink and sleep, refraining from talking and mirth, and awaiting Holy Easter with the joy of spiritual longing. Let each one, however, make known to his Abbot what he offereth, and let it be done with his blessing and permission : because what is done without leave of the spiritual father shall be imputed to presumption and vain-glory, and merit no reward. Everything, therefore, is to be done with the approval of the Abbot.

31 Mar.
31 July
30 Nov.

CAPUT L.

*De Fratribus qui longe ab Oratorio laborant,
aut in via sunt.*

FRATRES qui omnino longe sunt in 1 Apr.
1 Aug.
1 Dec. labore, aut in via, et non possunt hora competenti occurrere ad Oratorium, et Abbas hoc perpendit, quia ita est, agant ibidem Opus Dei, ubi operantur, cum tremore divino flectentes genua. Similiter qui in itinere directi sunt, non eos prætererant Horæ constitutæ; sed ut possunt, agant sibi, et servitutis pensum non negligant reddere.

CAPUT LI.

*De Fratribus qui non satis longe
proficiscuntur.*

FRATER qui pro quovis responso dirigitur, 2 Apr.
2 Aug.
2 Dec. et ea die sperat reverti ad Monasterium, non præsumat foris manducare, etiamsi omnino rogetur a quovis: nisi forte ei ab Abbe suo præcipiatur. Quod si aliter fecerit, excommunicetur.

CHAPTER L.

Of the Brethren who are working at a distance from the Oratory, or are on a journey.

LET the brethren who are at work at a great distance, or on a journey, and cannot come to the Oratory at the proper time (the Abbot judging such to be the case) perform the Work of God there where they are labouring, in godly fear, and on bended knees. In like manner, let not those who are sent on a journey allow the appointed Hours to pass by ; but, as far as they can, observe them by themselves, and not neglect to fulfil their obligation of divine service.

CHAPTER LI.

Of the Brethren who go not very far off.

LET not the brother who is sent out on any business, and hopeth to return that same day to the Monastery, presume to eat while abroad, even although pressed by any one to do so, unless perchance he have been bidden by his Abbot. If he do otherwise, let him be excommunicated.

CAPUT LII.

De Oratorio Monasterii.

ORATORIUM hoc sit, quod dicitur : ^{3 Apr.}
 nec ibi quicquam aliud geratur, aut ^{3 Aug.}
 condatur.* Expleto Opere Dei omnes cum summo
 silentio exeant, et habeatur reverentia Deo, ut frater,
 qui forte sibi peculiariter vult orare, non impediatur
 alterius improbitate. Sed si alter vult sibi forte
 secretius orare, simpliciter intret et oret ; non in cla-
 mosa voce, sed in lacrymis, et intentione cordis. Ergo
 qui simile opus non facit, non permittatur, expleto
 Opere Dei, remorari in Oratorio, sicut dictum est, ne
 alias impedimentum patiatur.

CAPUT LIII.

De Hospitiibus suscipiendis.

OMNES supervenientes hospites tamquam ^{4 Apr.}
 Christus suscipientur, quia ipse dicturus ^{4 Aug.}
 est : *Hospes fui, et suscepistis me.* [Matth. xxv. 35.]
 Et omnibus congruus honor exhibetur, maxime
 domesticis fidei, et peregrinis. Ut ergo nuntiatus
 fuerit hospes, occurratur ei a Priore vel a fratribus,
 cum omni officio charitatis : et primitus orent pariter,
 et sic sibi socientur in pace. Quod pacis osculum

* Note S.—*Nec ibi quicquam aliud geratur aut condatur.*

CHAPTER LII.

Of the Oratory of the Monastery.

LET the Oratory be what it is called, a ^{3 Apr.} place of prayer: and let nothing else ^{3 Aug.} be done, or kept there. When the Work of God ^{3 Dec.} is ended, let all go out with the utmost silence, paying due reverence to God, so that a brother, who perchance wishes to pray by himself, may not be hindered by another's misconduct. If any one desire to pray in private, let him go in quietly and pray, not with a loud voice, but with tears and fervour of heart. And let it not be permitted, as we have said, to remain in the Oratory when the Work of God is finished, except it be for a like purpose, lest hindrance be caused to others.

CHAPTER LIII.

Of receiving Guests.

LET all guests that come be received like Christ Himself, for He will say: "I ^{4 Apr.} was a stranger and ye took Me in." And let fitting honour be shewn to all, especially to such as are of the household of the faith, and to strangers. When, therefore, a guest is announced, let him be met by the Superior or the brethren, with all due charity. Let them first pray together, and thus associate with one another in peace; but the kiss

non prius offeratur, nisi oratione præmissa, propter illusiones diabolicas. In ipsa autem salutatione omnis exhibeatur humilitas. Omnibus venientibus sive discedentibus hospitibus, inclinato capite, vel prostrato omni corpore in terra, Christus in eis adoretur, qui et suscipitur.

Suscepti autem hospites ducantur ad orationem, et postea sedeat cum eis Prior, aut cui jusserrit ipse. Legatur coram hospite lex divina, ut ædificetur, et post hæc omnis ei exhibeatur humanitas. Jejunium a Priore frangatur propter hospitem; nisi forte præcipuu sit dies jejunii, qui non possit violari. Fratres autem consuetudines jejuniorum prosequantur. Aquam in manibus Abbas hospitibus det; pedes hospitibus omnibus tam Abbas, quam cuncta congregatio lavet; quibus lotis, hunc versum dicant: *Suscepimus, Deus, misericordiam tuam, in medio templi tui.* [Ps. xlviij. 10.] Pauperum et peregrinorum maxime susceptionum cura sollicite exhibeatur; quia in ipsis magis Christus suscipitur. Nam divitum terror ipse sibi exigit honorem.

Coquina Abbatis et hospitum per se sit,
ut incertis horis supervenientes hospites, qui
nunquam desunt Monasterio, non inquietent fratres.
In quam coquinam ad annum ingrediantur, duo
fratres, qui ipsum officium bene impleant. Quibus,
ut indigent, solatia administrentur, ut absque mur-

5 Apr.
5 Aug.
5 Dec.

of peace must not be offered until after prayer, on account of the delusions of the devil. In this salutation let all humility be shewn. At the arrival or departure of all guests, let Christ—who indeed is received in their persons—be adored in them, by bowing the head or even prostrating on the ground.

When the guests have been received, let them be led to prayer, and then let the Superior, or any one he may appoint, sit with them. The law of God is to be read before the guest for his edification; and afterwards let all kindness be shewn him. The Superior may break his fast for the sake of the guest, unless it happen to be a principal fast-day, which may not be broken. The brethren, however, shall observe their accustomed fasting. Let the Abbot pour water on the hands of the guests; and himself, as well as the whole community, wash their feet; after which let them say this verse: “We have received Thy mercy, O God, in the midst of Thy Temple.” Let special care be taken in the reception of the poor and of strangers, because in them Christ is more truly welcomed. For the very fear men have of the rich procures them honour.

Let the kitchen for the Abbot and guests
be apart by itself; so that strangers, who are
never wanting in a monastery, may not disturb the
brethren by coming at unlooked-for hours. Let two
brothers, who are well able to fulfil the duty, be
placed in this kitchen for a year; and let help be

5 Apr.
5 Aug.
5 Dec.

muratione serviant ; et iterum quando occupationem minorem habent, exeant, ubi eis imperatur, in opera. Et non solum in ipsis, sed et in omnibus officiis Monasterii ista sit consideratio : ut quando indigent, solatia accomodentur eis ; et iterum quando vacant, obedient imperatis. Item et cellam hospitum habeat assignatam frater, cuius animam timor Dei possidet : ubi sunt lecti strati sufficienter, et domus Dei a sapientibus sapienter administetur. Hospitibus autem, cui non præcipitur, nullatenus societur neque colloquatur : sed si obviaverit aut viderit, salutatis humiliter, ut diximus, et petita benedictione,* pertranseat dicens sibi non licere colloqui cum hospite.

CAPUT LIV.

Si debet Monachus litteras vel eulogias suscipere.

NULLATENUS liceat monacho nec a parentibus suis, nec a quoquam hominum, nec sibi invicem litteras, eulogias,† vel quælibet munuscula accipere aut dare, sine præcepto Abbatis.

6 Apr.
6 Aug.
6 Dec.

* Note T.—*Petita benedictione.*

† Note U.—*Eulogias.*

afforded them as they require it, so that they may serve without murmuring. When they have not much to occupy them there, let them go forth to other work, wherever they may be bidden. And not only with regard to them, but in all the offices of the Monastery, let there be such consideration shewn, that when there is need of help it may be given them; and that when they are without work, they do whatever they are commanded. Let the care of the guest-house, also, be entrusted to a brother whose soul is possessed with the fear of God: let there be sufficient beds prepared there and let the house of God be wisely governed by prudent men. Let no one, except he be bidden, on any account associate or converse with the guests. But if he chance to meet or to see them, after humbly saluting them, as we have said, and asking their blessing,* let him pass on, saying that he is not permitted to talk with a guest.

CHAPTER LIV.

Whether a Monk ought to receive letters, or tokens.

BY no means let a monk be allowed to receive, either from his parents or any one else, or from his brethren, letters, tokens,† or any gifts whatsoever, or to give them to others, without permission of the Abbot. And if anything

6 Apr.

6 Aug.

6 Dec.

Quod si etiam a parentibus suis ei quicquam directum fuerit, non præsumat suspicere illud, nisi prius indicatum fuerit Abbatii. Quod si jusserrit suscipi, in Abbatis sit potestate, cui illud jubeat dari : et non contristetur frater, cui forte directum fuerat, ut non detur occasio diabolo. Qui autem aliter præsumperit, disciplinæ regulari subjaceat.

CAPUT LV.

De Vestiariis et Calciariis Fratrum.

VESTIMENTA fratribus secundum loco-
rum qualitatem ubi habitant, vel aerum
temperiem dentur, quia in frigidis regionibus amplius
indigetur, in calidis vero minus. Hæc ergo consideratio penes Abbatem est. Nos tamen mediocribus
locis sufficere credimus monachis per singulos cucullam
et tunicam : cucullam in hyeme villosam, in æstate
puram aut vetustam ; et scapulare propter opera :
indumenta pedum, pedules et caligas. De quarum
rerum omnium colore aut grossitudine non causentur
monachi ; sed quales inveniri possunt in provincia,
qua degunt, aut quod vilius comparari potest.

7 Apr.
7 Aug.
7 Dec.

Abbas autem de mensura provideat, ut non sint
curta ipsa vestimenta utentibus eis, sed mensurata.

be sent to him, even by his parents, let him not presume to receive it until it hath been made known to the Abbot. But even if the Abbot order it to be received, it shall be in his power to bid it be given to whom he pleaseth ; and let not the brother to whom it may have been sent be grieved, lest occasion be given to the devil. Should any one, however, presume to act otherwise, let him be subjected to the discipline of the Rule.

CHAPTER LV.

Of the Clothes and Shoes of the Brethren.

LET clothing be given to the brethren suitable to the nature and the climate of the place where they live : for in cold countries more is required, in warm countries less. This must therefore be considered by the Abbot. We think, however, that in temperate climates a cowl and a tunic should suffice for each monk : the cowl to be of thick stuff in winter, but in summer something worn or thin : likewise a scapular for work, and shoes and stockings to cover their feet. And let not the monks complain of the colour or coarseness of these things, but let them be such as can be got in the country where they live, or can be bought most cheaply.

Let the Abbot be careful about the size of the garments, that they be not too short for those who

Accipientes nova, vetera semper reddant in præsenti, reponenda in vestiario propter pauperes. Sufficit enim monacho duas tunicas et duas cucullas habere propter noctes, et propter lavare ipsas res. Jam quod supra fuerit, superfluum amputari debet. Et pedules, et quocumque est vetus, reddant, dum accipiunt novum. Femoralia hi qui in via diriguntur, de vestiario accipient: qui revertentes lota ibi restituant. Et cucullæ et tunicæ sint aliquanto a solito quas habent, modice meliores; quas exeuntes in via accipient de vestiario, et revertentes restituant.

Stramenta autem lectorum sufficient matta,
sagum, et lena et capitale. Quæ tamen lecta
frequenter ab Abbe scrutanda sunt, propter opus
peculiare, ne inveniatur. Et si cui inventum fuerit,
quod ab Abbe non accepit, gravissimæ disciplinæ
subjaceat. Et ut hoc vitium peculiare radicibus
amputetur, dentur ab Abbe omnia quæ sunt neces-
saria: id est, cuculla, tunica, pedules, caligæ, bracile,
cultellus, graphium, acus, mappula, tabula, ut omnis
auferatur necessitatis excusatio. A quo tamen Abbe
semper consideretur illa sententia Actuum Aposto-
lorum, quia *dabatur singulis, prout cuique opus
erat.* [Act. iv. 35.] Ita ergo et Abbas consideret

3 Apr.
8 Aug.
8 Dec.

wear them, but of the proper length. When they receive new clothes let them always give up the old ones at once, to be put by in the wardrobe for the poor. For it is sufficient for a monk to have two tunics and two cowls for wearing at night, and also for washing: whatever is over and above this is superfluous, and ought to be cut off. In the same way, let them give up their shoes, and whatever else is worn out, when they receive new ones. Let those who are sent on a journey receive drawers from the wardrobe, and on their return restore them washed. Their cowls and tunics also, which are to be a little better than those they ordinarily wear, let them receive from the wardrobe when setting out on their journey, and give them back on their return.

For their bedding let a straw mattress,
blanket, coverlet and pillow suffice. These
beds must be frequently inspected by the Abbot, to
see if any private property be discovered therein.
And if any one should be found to have anything
which he hath not received from the Abbot, let him
be subjected to the most severe discipline. In order
that this vice of private ownership may be rooted out
entirely, let the Abbot supply them with all neces-
saries: that is, a cowl, tunic, shoes, stockings, girdle,
knife, pen, needle, handkerchief, and tablets; so that
all plea of wanting anything may be taken away.
Yet let the Abbot always be mindful of those words
of the Acts of the Apostles: "Distribution was

8 Apr.
8 Aug.
8 Dec.

infirmitatem indigentium, non malam voluntatem invidentium. In omnibus tamen judiciis suis Dei retributionem cogitet.

CAPUT LVI.

De Mensa Abbatis.

MENSA Abbatis cum hospitibus et peregrinis sit semper. Quoties tamen minus sunt hospites, quos vult de fratribus vocare, in ipsius sit potestate. Seniorum, tamen, unum aut duos semper cum fratribus dimittendos procuret, propter disciplinam.

9 Apr.
9 Aug.
9 Dec.

CAPUT LVII.

De Artificibus Monasterii.

ARTIFICES, si sunt in Monasterio, cum omni humilitate faciant ipsas artes, si permiserit Abbas. Quod si aliquis ex eis extollitur pro scientia artis suæ, eo quod videatur aliquid conferre Monasterio, hic talis erigatur ab ipsa arte et denuo per eam non transeat, nisi forte humiliatio ei iterum Abbas jubeat. Si quid vero ex operibus artificum venumdandum est, videant ipsi, per quorum manus transigenda sunt, ne aliquam fraudem facere

10 Apr.
10 Aug.
10 Dec.

made to every one, according as he had need." Let him, therefore, consider the infirmities of such as are in want, and not the ill-will of the envious. Nevertheless, in all his judgments, let him think of the retribution of God.

CHAPTER LVI.

Of the Abbot's Table.

LET the table of the Abbot be always 9 Apr.
9 Aug.
9 Dec. with the guests and strangers. But as often as there are few guests, it shall be in his power to invite any of the brethren. Let him take care, however, always to leave one or two seniors with the brethren for the sake of discipline.

CHAPTER LVII.

Of the Artificers of the Monastery.

SHOULD there be artificers in the Monas- 10 Apr.
10 Aug.
10 Dec. tery, let them work at their crafts in all humility, if the Abbot give permission. But if any of them be puffed up by reason of his knowledge of his craft, in that he seemeth to confer some benefit on the Monastery, let such a one be taken from it, and not exercise it again, unless, perchance, when he hath humbled himself, the Abbot bid him work at it anew. And if any of the work of the artificers is to be sold, let those by whom the business is done see that they

præsumant inferre. Memorentur semper Ananiæ et Saphiræ : ne forte mortem quam illi in corpore pertulerunt, hanc isti, vel omnes qui aliquam fraudem de rebus Monasterii fecerint, in anima patientur. In ipsis autem pretiis non surripiat avaritiæ malum, sed semper aliquantulum vilius detur, quam ab aliis sacerdibus dari potest, ut in omnibus glorificetur Deus.

CAPUT LVIII.

De Disciplina suscipiendorum Fratrum.

NO VITER veniens quis ad conversio-
nem, non ei facilis tribuatur ingressus :
sed sicut ait Apostolus : *Probatur spiritus, si ex Deo sunt.* [1 Joann. iv. 1.] Ergo si veniens perseveraverit pulsans, et illatas sibi injurias, et difficultatem ingressus, post quatuor aut quinque dies visus fuerit patienter portare, et persistere petitioni suæ, annuatur ei ingressus, et sit in cella hospitum paucis diebus. Postea sit in cella Novitorum, ubi meditetur, et manducet, et dormiat. Et senior ei talis deputetur, qui aptus sit ad lucrandas animas, qui super eum omnino curiose intendat et sollicitus sit, si revera

iiii Apr.
iiii Aug.
iiii Dec.

defraud not the Monastery. Let them ever be mindful of Ananias and Saphira, lest perchance, they, and all who deal fraudulently with the goods of the Monastery, should suffer in their souls the death which these incurred in the body. But with regard to the prices of such things, let not the vice of avarice creep in, but let them always be sold a little cheaper than by men in the world, that God may be glorified in all things.

CHAPTER LVIII.

Of the Discipline of Receiving Brethren into Religion.

TO him that newly cometh to change his life, let not an easy entrance be granted, but, as the Apostle saith, “ Try the spirits if they be of God.” If, therefore, he that cometh persevere in knocking, and after four or five days seem patiently to endure the wrongs done to him and the difficulty made about his coming in, and to persist in his petition, let entrance be granted him, and let him be in the guest-house for a few days. Afterwards let him go into the Novitiate, where he is to meditate and study, to take his meals and to sleep. Let a senior, one who is skilled in gaining souls, be appointed over him to watch him with the utmost care, and to see whether he is truly seeking God, and is fervent in the Work of God, in obedience and in humiliations.

Deum quærit, et sollicitus est ad Opus Dei, ad obedientiam, ad opprobria. Prædicentur ei omnia dura et aspera, per quæ itur ad Deum. Et si promiserit de stabilitatis suæ perseverantia, post duorum mensium circulum legatur ei hæc Regula per ordinem, et dicatur ei : “Ecce lex, sub qua militare vis ; si potes observare, ingredere : si vero non potes, liber discede.” Si adhuc steterit, tunc ducatur in supradictam cellam Novitiorum, et iterum probetur in omni patientia. Et post sex mensium circulum relegatur ei Regula, ut sciat ad quod ingreditur. Et si adhuc stat, post quatuor menses iterum relegatur ei eadem Regula. Et si, habita secum deliberatione, promiserit se omnia custodire, et cuncta sibi imperata servare, tunc suscipiatur in congregatione, sciens se jam lege Regulæ constitutum, quod ei ex illa die non liceat egredi de monasterio, nec collum excutere de sub jugo Regulæ, quam sub tam morosa deliberatione licuit aut recusare aut suscipere.

Suscipiendus autem in Oratorio coram omnibus promittat de STABILITATE sua, et CONVERSIONE MORUM SUORUM, et OBEDIENTIA, coram Deo et Sanctis ejus, ut si aliquando aliter fecerit, ab eo se damnandum sciat quem irridet. De qua promissione sua faciat petitionem ad nomen Sanctorum quorum Reliquiæ ibi sunt, et Abbatis præsentis. Quam petitionem manu sua scribat : aut

12 Apr.

12 Aug.

12 Dec.

Let all the hard and rugged paths by which we walk towards God be set before him. And if he promise steadfastly to persevere, after the lapse of two months let this Rule be read through to him, with these words : “Behold the law, under which thou desirest to fight. If thou canst observe it, enter in ; if thou canst not, freely depart.” If he still stand firm, let him be taken back to the aforesaid cell of the Novices, and again tried with all patience. And, after a space of six months, let the Rule be again read to him, that he may know unto what he cometh. Should he still persevere, after four months let the same Rule be read to him once more. And if, having well considered within himself, he promise to keep it in all things, and to observe everything that is commanded him, then let him be received into the community, knowing that he is now bound by the law of the Rule, so that from that day forward he cannot depart from the Monastery, nor shake from off his neck the yoke of the Rule, which after such prolonged deliberation he was free either to refuse or to accept.

Let him who is to be received make before
all, in the Oratory, a promise of STABILITY,
CONVERSION OF LIFE, and OBEDIENCE, in the
presence of God and of His saints, so that, if he
should ever act otherwise, he may know that he will
be condemned by Him Whom he mocketh. Let
him draw up this promise in writing, in the name of
the saints whose relics are in the altar, and of the

12 Apr.
12 Aug.
12 Dec.

certe, si non scit litteras, alter ab eo rogatus scribat ; et ille Novitus signum faciat, et manu sua eam super altare ponat. Quam dum posuerit, incipiat ipse Novitus mox hunc versum : *Suscipe me, Domine, secundum eloquium tuum et vivam : et non confundas me ab expectatione mea.* [Ps. cxviii. 116.] Quem versum omnis congregatio tertio respondeat, adjungentes : *Gloria Patri.* Tunc ille frater Novitus prosteratur omnium pedibus, ut orent pro eo, et jam ex illa die in congregatione reputetur. Res si quas habet, aut eroget prius pauperibus, aut facta solemniter donatione, conferat Monasterio, nihil sibi reservans ex omnibus : quippe qui ex illo die nec proprii corporis potestatem se habiturum sciatur. Mox ergo in Oratorio exuatur rebus propriis quibus vestitus est, et induatur rebus Monasterii. Illa autem vestimenta, quibus exutus est, reponantur in vestiario conservanda, ut si aliquando, suadente diabolo, consenserit ut egrediatur de Monasterio (quod absit), tunc exodus rebus Monasterii, projiciatur. Illam tamen petitionem ejus, quam desuper altare Abbas tulit, non recipiat, sed in Monasterio reservetur.

Abbot there present. And let him write it with his own hand ; or at least, if he knoweth not how, let another write it at his request, and let the Novice put his mark to it, and place it with his own hand upon the altar. When he hath done this, let the Novice himself immediately begin this verse : “Uphold me, O Lord, according to Thy Word, and I shall live : and let me not be confounded in my expectation.” And this verse let the whole community thrice repeat, adding thereto *Gloria Patri*. Then let the newly-received brother cast himself at the feet of all, that they may pray for him, and from that day let him be counted as one of the community. Whatever property he hath let him first bestow upon the poor, or by a solemn deed of gift make over to the Monastery, keeping nothing of it all for himself, as knowing that from that day forward he will have no power even over his own body. Forthwith, therefore, in the Oratory, let him be stripped of his own garments, wherewith he is clad, and be clothed in those of the Monastery. And let the garments that are taken from him be laid by and kept in the wardrobe ; so that if ever, by the persuasion of the devil, he consent (which God forbid) to leave the Monastery, he may be stripped of the monastic habit and cast forth. But the form of his profession, which the Abbot took from the altar, shall not be given back to him, but be kept in the Monastery.

CAPUT LIX.

De Filiis Nobilium vel Pauperum qui offeruntur.

SI quis forte de nobilibus offert filium suum 13 Apr.
13 Aug.
13 Dec. Deo in Monasterio, si ipse puer minori ætate est, parentes ejus faciant petitionem quam supra diximus. Et cum oblatione* ipsam petitionem et manum pueri involvant in palla altaris, et sic eum offerant. De rebus autem suis aut in præsenti petitione promittant sub jurejurando, quia nunquam per se, nunquam per suffectam personam, nec quolibet modo ei aliquando aliquid dent, aut tribuant occasionem habendi. Vel certe, si hoc facere noluerint et aliquid offerre voluerint in eleemosynam Monasterio pro mercede sua, faciant ex rebus, quas dare volunt Monasterio, donationem, reservato sibi (si ita voluerint) usufructuario. Atque ita omnia obstruantur, ut nulla suspicio remaneat puero, per quam deceptus perire possit (quod absit), quod experimento didicimus. Similiter autem et pauperiores faciant. Qui vero ex toto nihil habent, simpliciter petitionem faciant, et cum oblatione offerant filium suum coram testibus.

* Note V.—*Cum oblatione.*

CHAPTER LIX.

*Of the Sons of Nobles or of Poor Men that
are offered.*

If any nobleman shall perchance offer his son to God in the Monastery, let the parents, should the boy be still in infancy, make for him the written promise as aforesaid ; and together with the oblation* let them wrap that promise and the hand of the child in the altar-cloth and so offer him up. With respect to his property, they must in the same document promise under oath that they will never either themselves, or through any one else, or in any way whatever, give him anything, or the means of having anything. Or else, if they are unwilling to do this, and desire to offer something as an alms to the Monastery, for their own advantage, let them make a donation of whatever they please to the Monastery, reserving to themselves, if they will, the income thereof during their life. Thus let all possibility of expectation be excluded whereby the child might be deceived and so perish (which God forbid), as we have learnt by experience may happen. Let those who are poorer do in like manner. But those who have nothing whatever may simply make the promise in writing, and, with the oblation, offer their son before witnesses.

13 Apr.
13 Aug.
13 Dec.

CAPUT LX.

*De Sacerdotibus qui forte voluerint in
Monasterio habitare.*

Si quis de ordine Sacerdotum in Monasterio se suscipi rogaverit, non quidem ei citius assentiatur: tamen si omnino perstiterit in hac petitione, sciat se omnem Regulæ disciplinam servaturum, nec aliquid ei relaxabitur, ut sit, sicut scriptum est: *Amice, ad quid venisti?* [Matth. xxvi. 50.] Concedatur ei tamen post Abbatem stare, et benedicere, aut Missam tenere; si tamen jusserit ei Abbas. Sin alias, nullatenus aliqua præsumat, sciens se disciplinæ regulari subditum, et magis humilitatis exempla omnibus det. Si forte ordinationis aut alicujus rei causa fuerit in Monasterio, illum locum attendat, quando ingressus est in Monasterium, non illum, qui ei pro reverentia Sacerdotii concessus est. Clericorum autem si quis eodem desiderio Monasterio sociari voluerit, loco mediocri collocentur, et ipsi tamen, si promittit de observatione Regulæ, vel propria stabilitate.

^{14 Apr.}
^{14 Aug.}
^{14 Dec.}

CHAPTER LX.

Of Priests who may wish to dwell in the Monastery.

If any one in priestly orders ask to be received into the Monastery, let not consent be too quickly granted him ; but if he persist in his request, let him know that he will have to observe all the discipline of the Rule, and that nothing will be relaxed in his favour, according as it is written : “Friend, wherefore art thou come ?” Let him, nevertheless, be allowed to stand next the Abbot, to give the blessing, and to say Mass, if the Abbot bid him do so. Otherwise, let him presume to do nothing, knowing that he is subject to the discipline of the Rule ; but rather let him give an example of humility to all. And if there be a question of any appointment, or other business in the Monastery, let him expect the position due to him according to the time of his entrance, and not that which was yielded to him out of reverence for the priesthood. If any clerics should desire in the same way to be admitted into the Monastery, let them be placed in a middle rank : but in their case also, only on condition that they promise observance of the Rule, and stability therein.

^{14 Apr.}
^{14 Aug.}
^{14 Dec.}

CAPUT LXI.

*De Monachis Peregrinis qualiter
suscipientur.*

Si quis monachus peregrinus de longin- 15 Apr.
15 Aug.
15 Dec.
quis provinciis supervenerit, si pro hospite voluerit habitare in Monasterio, et contentus fuerit consuetudine loci quam invenerit, et non forte superfluitate sua perturbat Monasterium, sed simpli- citer contentus est quod invenerit, suscipiatur quanto tempore cupid. Si qua sane rationabiliter et cum humilitate charitatis reprehendit aut ostendit, tractet Abbas prudenter, ne forte pro hoc ipso eum Dominus direxerit. Si vero postea voluerit stabilitatem suam firmare, non renuatur talis voluntas, et maxime, quia tempore hospitalitatis potuit ejus vita dignosci.

Quod si superfluus, aut vitiosus inventus 16 Apr.
16 Aug.
16 Dec.
fuerit tempore hospitalitatis, non solum non debet sociari corpori Monasterii, verum etiam dicatur ei honeste ut discedat, ne ejus miseria etiam alii vitientur. Quod si non fuerit talis qui mereatur projici, non solum si petierit suscipiatur congregationi sociandus, verum etiam suadeatur ut stet, ut ejus exemplo alii erudiantur, et quia in omni loco uni Domino servitur, uni Regi militatur. Quem etiam

CHAPTER LXI.

*Of Stranger Monks, how they are to be
Received.*

If any monk who is a stranger come from distant parts, and desire to dwell in the Monastery as a guest, and if he be content with the customs which he there findeth, and do not trouble the Monastery by any superfluous wants, but be satisfied with what he findeth, let him be received for as long a time as he will. And if reasonably and with humility he reprove and point out what is amiss, let the Abbot prudently mark his words, in case God perchance hath sent him for this very end. If afterwards he desire to bind himself to remain there, let not his wish be denied him, especially since during the time he was a guest his manner of life could well be ascertained.

But if during that time he was found burdensome or prone to vice, not only must he not be admitted among the brethren, but he must even be courteously bidden to depart, lest others should be corrupted by his evil living. If, however, he is not such as to deserve to be sent away, let him not merely on his own asking be received and admitted into the community, but even be persuaded to remain, that the others may be taught by his example: because in every place we serve one God, and fight

si talem esse perspexerit Abbas, liceat eum in superiore aliquantum constituere loco. Non solum autem monachum, sed etiam de suprascriptis gradibus sacerdotum vel clericorum, stabilire potest Abbas in majori, quam ingreditur loco, si ejus talem perspexerit esse vitam. Caveat autem Abbas, ne aliquando jam de alio noto Monasterio monachum ad habitandum suscipiat, sine consensu Abbatis ejus, aut litteris commendatitiis ; quia scriptum est : *Quod tibi non vis fieri, alteri ne feceris.* [Matth. vii. 12.]

CAPUT LXII.

De Sacerdotibus Monasterii.

SI quis Abbas sibi presbyterum, vel ^{17 Apr.} diaconum ordinare petierit, de suis ^{17 Aug.} eligat qui dignus sit Sacerdotio fungi. ^{17 Dec.} Ordinatus autem caveat elationem aut superbiam ; nec quicquam præsumat, nisi quod ei ab Abbe præcipitur, sciens se multo magis disciplinæ regulari subditum. Nec occasione Sacerdotii obliviscatur Regulæ obedientiam et disciplinam, sed magis ac magis in Domino proficiat.

Locum vero illum semper attendat quo ingressus est in Monasterio, præter officium altaris : et si forte electio congregationis et voluntas Abbatis pro vitæ

under one King. And if the Abbot perceive him to be a man of this kind, he may put him in a somewhat higher place. It shall be in the Abbot's power to assign not only to a simple monk, but also to any of the aforesaid priests or clerics, a higher place than that due to them by their entrance into the Monastery, if he see that their lives are such as to deserve it. But let the Abbot take care never to receive a monk from any known monastery, without his own Abbot's consent, and letters of recommendation ; as it is written : "What thou wilt not have done to thyself, do not thou to another."

CHAPTER LXII.

Of the Priests of the Monastery.

IF any Abbot desire to have a priest or ^{17 Apr.} deacon ordained for his Monastery, let ^{17 Aug.} ^{17 Dec.} him choose from among his monks one who is worthy to fulfil the priestly office. And let him that is ordained beware of arrogance and pride, and presume to do nothing that is not commanded him by the Abbot, knowing that he is now all the more subject to regular discipline. Let him not, by reason of his priesthood, become forgetful of the obedience and discipline of the Rule, but advance ever more and more in godliness. Let him always keep the place due to him according to his entrance into the Monastery, except with regard to his office at the altar, or

merito eum promovere voluerit. Qui tamen regulam a decanis, vel præpositis constitutam sibi servandam sciat. Quod si aliter præsumpserit, non ut sacerdos, sed ut rebellis judicetur ; et sæpe admonitus si non correxerit, etiam Episcopus adhibeat in testimonium.* Quod si nec sic emendaverit, clarescentibus culpis, projiciatur Monasterio ; si tamen talis fuerit ejus contumacia, ut subdi aut obedire Regulæ nolit.

CAPUT LXIII.

De Ordine Congregationis.

ORDINES suos in Monasterio ita con-
servent, ut conversationis tempus et
vitæ meritum discernit, vel ut Abbas constituerit.
Qui Abbas non conturbet gregem sibi commissum,
nec quasi libera utens potestate, injuste disponat
aliquid : sed cogitet semper, quia de omnibus judiciis
et operibus suis redditurus est Deo rationem. Ergo
secundum ordines quos constituerit, vel quos habu-
erint, ipsi fratres, sic accedant ad Pacem, ad Commu-
nionem, ad Psalmum imponendum, in choro standum.

18 Apr.
18 Aug.
18 Dec.

* Note X.—*Episcopus adhibeat in testimonium.*

unless the choice of the community and the will of the Abbot should raise him to a higher place for the merit of his life. Nevertheless, let him know that he must observe the rules prescribed by the deans or provosts. Should he presume to do otherwise, he shall be judged, not as a priest, but as a rebel ; and if after frequent warning he do not correct himself, let recourse be had to the intervention of the Bishop.* If even then he will not amend, and his guilt is clearly shewn, let him be cast forth from the Monastery, provided his contumacy be such that he will not submit nor obey the Rule.

CHAPTER LXIII.

Of the Order of the Community.

LET everyone keep that place in the Monastery, which the time of his entering religion, the merit of his life, or the appointment of the Abbot shall determine. And let not the Abbot disquiet the flock committed to him, nor by an undue use of his authority ordain anything unjustly ; but let him ever bear in mind that he will have to give an account to God of all his judgments and all his deeds. Therefore in that order which they hold, or which he shall have appointed, let the brethren receive the kiss of peace, approach to Communion, intone the Psalms, and stand in choir. And in no

18 Apr.
18 Aug.
18 Dec.

Et in omnibus omnino locis ætas non discernat ordines, nec præjudicet ; quia Samuel et Daniel pueri presbyteros judicaverunt. Ergo exceptis iis, quos (ut diximus) altiori consilio Abbas prætulerit, vel degradaverit certis ex causis, reliqui omnes, ut convertuntur, ita sint, ut, verbi gratia, qui secunda diei hora venerit in Monasterium juniorem se noverit esse illo qui prima hora venit diei, cuiuslibet ætatis aut dignitatis sit. Pueris vero per omnia ab omnibus disciplina teneatur.

Juniores ergo priores suos honorent : priores 19 Apr.
19 Aug.
19 Dec. juniores suos diligant. In ipsa appellatione nominum nulli liceat alium puro nomine appellare ; sed priores juniores suos *Fratres* nominent, juniores autem priores suos *Nonnos** vocent, quod intelligitur paterna reverentia. Abbas autem, quia vices Christi agere videtur, Domnus et Abbas vocetur : non sua assumptione, sed honore et amore Christi. Ipse autem cogitet, et sic se exhibeat, ut dignus sit tali honore. Ubi cumque autem sibi obviant fratres, junior a priore benedictionem petat. Transeunte majore, minor surgat et det ei locum sedendi : nec præsumat junior consedere, nisi ei præcipiat senior suus : ut fiat quod scriptum est : *Honore invicem*

* Note Y.—*Nonnos*.

place whatsoever let age decide the order, or be prejudicial to it ; for Samuel and Daniel, when but children, judged the elders. Excepting, therefore, those whom (as we have said) the Abbot hath promoted with some special object, or for distinct reasons hath degraded, let all the rest stand in the order of their coming to religion ; so that, for example, he who entered the Monastery at the second hour of the day must know that he is lower than he who came at the first hour, whatever may be his age or dignity. The children are to be kept under discipline at all times and by every one.

Let the younger brethren, then, reverence
their elders, and the elder love the younger. 19 Apr.
19 Aug.
19 Dec.
In calling each other by name, let none address another by his simple name ; but let the elders call the younger brethren *Brothers*, and the younger call their elders *Fathers*,* by which is implied the reverence due to a father. But let the Abbot, since he is considered to represent the person of Christ, be called Lord and Abbot, not that he hath taken it upon himself, but out of reverence and love for Christ. Let him be mindful of this, and shew himself to be worthy of such an honour. Wherever the brethren meet one another, let the younger ask a blessing from the elder. And when the elder passeth by, let the younger rise, and give place to him to sit down ; nor let the younger presume to sit with him, unless the elder bid him, that it may come to pass as

p̄ēvenientes. [Rom. xii. 10.] Pueri parvuli, vel adolescentes, in Oratorio vel ad mensam, cum disciplina ordines suos consequantur. Foris autem vel ubi ubi, custodiam habeant et disciplinam, usque dum ad intelligibilem ætatem perveniant.

CAPUT LXIV.

De ordinando Abbeate.

IN Abbatis ordinatione illa semper consideretur ratio, ut hic constituatur, quem sibi omnis concors congregatio, secundum timorem Dei, sive etiam pars quamvis parva congregationis, saniori consilio elegerit. Vitæ autem merito et sapientiæ doctrina eligatur, qui ordinandus est, etiam si ultimus fuerit in ordine congregationis. Quod si etiam omnis congregatio vitiis suis (quod quidem absit) consentientem personam pari consilio elegerit, et vitia ipsa aliquatenus in notitiam Episcopi (ad cuius diœcesim pertinet locus ipse), vel Abbatibus aut Christianis vicinis claruerint, prohibeant pravorum p̄evalere consensum, et domui Dei dignum constituant dispensatorem; scientes pro hoc se recepturos mercedem bonam, si illud caste et zelo Dei faciant; sicut e contrario peccatum, si negligant.

20 Apr.
20 Aug.
20 Dec.

it is written : "In honour preferring one another." Let young children and boys take their places in the Oratory, or at table, with all due discipline. In other places also, wherever they may be, let them be under proper care and discipline, until they come to the age of understanding.

CHAPTER LXIV.

Of the Appointment of the Abbot.

IN the appointing of an Abbot, let this principle always be observed, that he be made Abbot whom all the brethren with one consent in the fear of God, or even a small part of the community with more wholesome counsel, shall elect. Let him who is to be appointed be chosen for the merit of his life and the wisdom of his doctrine, even though he should be the last in order in the community. But if all the brethren with one accord (which God forbid) should elect a man willing to acquiesce in their evil habits, and these in some way come to the knowledge of the Bishop to whose diocese that place belongs, or of the Abbots or neighbouring Christians, let them not suffer the consent of these wicked men to prevail, but appoint a worthy steward over the house of God, knowing that for this they shall receive a good reward, if they do it with a pure intention and for the love of God, as, on the other hand, they will sin if they neglect it.

20 Apr.
20 Aug.
20 Dec.

Ordinatus autem Abbas cogitet semper ^{21 Apr.}
^{21 Aug.}
^{21 Dec.} quale onus suscepit, et cui redditurus est rationem villicationis suæ; sciatque sibi oportere prodesse magis quam præesse. Oportet ergo eum esse doctum in lege divina, ut sciat unde proferat nova et vetera: [Matth. xiii. 52.] castum, sobrium, misericordem; et semper superexaltet misericordiam judicio, ut idem ipse consequatur. Oderit vitia, diligit fratres. In ipsa autem correctione prudenter agat, et ne quid nimis; ne dum nimis eradere cupit eruginem, frangatur vas; suamque fragilitatem semper suspectus sit, memineritque calatum quassatum non conterendum. [Isai. xlii. 3.] In quibus non dicimus, ut permittat nutriri vitia, sed prudenter et in charitate ea amputet, ut viderit cuique expedire, sicut jam diximus; et studeat plus amari, quam timeri. Non sit turbulentus et anxius, non sit nimius et obstinatus, non zelotypus et nimis suspiciosus, quia nunquam requiescit. In ipsis imperiis suis sit providus et consideratus, sive secundum Deum, sive secundum seculum. Opera quæ injungit, discernat ac temperet, cogitans discretionem sancti Jacob, dicentis: *Si greges meos plus in ambulando fecero laborare, morientur cuncti una die.* [Genes. xxxiii. 13.] Hæc ergo aliaque testimonia discretionis

Let him that hath been appointed Abbot 21 Apr.
21 Aug.
21 Dec. always bear in mind what a burden he hath received, and to Whom he will have to give an account of his stewardship ; and let him know that it beseemeth him more to profit his brethren than to preside over them. He must, therefore, be learned in the Law of God, that he may know whence to bring forth new things and old : he must be chaste, sober, merciful, ever preferring mercy to justice, that he himself may obtain mercy. Let him hate sin, and love the brethren. And even in his corrections, let him act with prudence, and not go too far, lest while he seeketh too eagerly to scrape off the rust, the vessel be broken. Let him keep his own frailty ever before his eyes, and remember that the bruised reed must not be broken. And by this we do not mean that he should suffer vices to grow up ; but that prudently and with charity he should cut them off, in the way he shall see best for each, as we have already said ; and let him study rather to be loved than feared. Let him not be violent nor over anxious, not exacting nor obstinate, not jealous nor prone to suspicion, or else he will never be at rest. In all his commands, whether concerning spiritual or temporal matters, let him be prudent and considerate. In the works which he imposeth, let him be discreet and moderate, bearing in mind the discretion of holy Jacob, when he said : “ If I cause my flocks to be overdriven, they will all perish in one day.” Taking, then, the testimonies,

matris virtutum sumens, sic omnia temperet ut et sit quod fortes cupiant, et infirmi non refugiant. Et præcipue, ut præsentem Regulam in omnibus conservet; ut, dum bene ministraverit, audiat a Domino, quod servus bonus, qui erogavit triticum conservis suis in tempore suo: *Amen dico vobis, ait, super omnia bona sua constituet eum.* [Matth. xxiv. 47.]

CAPUT LXV.

De Præposito Monasterii.

SÆPIUS quidem contingit, ut per ordinem ^{22 Apr.} nationem Præpositi scandala gravia in ^{22 Aug.} Monasteriis oriantur; dum sint aliqui maligno spiritu superbiæ inflati, qui æstimantes se secundos esse Abbates, assumentes sibi tyrannidem, scandala nutriunt, dissensiones in congregazione faciunt, et maxime in illis locis, ubi ab eodem sacerdote, vel ab eisdem Abbatibus qui Abbatem ordinant, ab ipsis etiam et Præpositus ordinatur. Quod quam sit absurdum facile advertitur, quia ab ipso initio ordinationis materia ei datur superbiendi, dum ei suggeritur a cogitationibus suis, exutum eum esse a potestate Abbatis sui, quia ab ipsis es et tu ordinatus a quibus

borne by these and the like words, to discretion, the mother of virtues, let him so temper all things, that the strong may have something to strive after, and the weak nothing at which to take alarm. And, especially, let him observe this present Rule in all things ; so that, having faithfully fulfilled his stewardship, he may hear from the LORD what that good servant heard, who gave wheat to his fellow-servants in due season : “Amen, I say unto you, over all his goods shall he place him.”

CHAPTER LXV.

Of the Provost of the Monastery.

IT happeneth very often that by the appointment of the Provost grave scandals arise in Monasteries ; since there are some who, puffed up by the evil spirit of pride, and deeming themselves to be second Abbots, take upon themselves to tyrannise over others, and so foster scandals and cause dissensions in the community : especially in those places where the Provost is appointed by the same priest, or the same Abbots as appoint the Abbot himself. How foolish this is may easily be seen ; for from the moment of his appointment an incentive to pride is given to him, the thought suggesting itself that he is freed from the authority of his Abbot, since he hath been appointed by the very same persons.

22 Apr.
22 Aug.
22 Dec.

et Abbas. Hinc suscitantur invidiæ, rixæ, detractio-
nes, dissensiones, æmulationes, exordinationes : et
dum contraria sibi invicem Abbas Præpositusque
sentiunt, et ipsorum necesse est sub hac dissensione
animas periclitari ; et hi qui sub ipsis sunt, dum
adulantur partibus, eunt in perditionem. Cujus
periculi malum illos respicit in capite, qui talibus in
ordinatione se fecerunt auctores.

Ideoque nos prævidemus expedire propter ^{23 Apr.}
pacis charitatisque custodiam, in Abbatis ^{23 Aug.}
pendere arbitrio ordinationem Monasterii sui. Et si
potest fieri, per Decanos ordinetur (ut antea dispo-
suimus) omnis utilitas Monasterii, prout Abbas
disposuerit : ut dum pluribus committitur, unus non
superbiat. Quod si aut locus expedit, aut congregatio
petierit rationabiliter cum humilitate, et Abbas judi-
caverit expedire, quemcumque elegerit Abbas cum
consilio fratrum timentium Deum, ordinet ipse sibi
Præpositum. Qui tamen Præpositus illa agat cum
reverentia quæ ab Abbe suo ei injuncta fuerint,
nihil contra Abbatis voluntatem aut ordinationem
faciens : quia quantum prælatus est cæteris, tantum
eum oportet sollicite observare præcepta Regulæ.
Qui Præpositus, si repertus fuerit vitiosus, aut elatione
deceptus superbiæ, aut contemptor sanctæ Regulæ
fuerit comprobatus, admoneatur verbis usque quater :

Hence are stirred up envy, quarrels, backbiting, dissensions, jealousy and disorders. And while the Abbot and Provost are at variance with one another, it must needs be that their own souls are endangered by reason of their disagreement ; and those who are their subjects, while favouring one side or the other, run to destruction. The evil of this peril falleth on the heads of those who by their action have been the cause of such disorders.

We foresee, therefore, that it is expedient 23 Apr.
23 Aug.
23 Dec. for the preservation of peace and charity, that the ordering of the Monastery depend upon the will of the Abbot. If possible, let all the affairs of the Monastery be attended to (as we have already arranged) by Deans, as the Abbot shall appoint ; so that, the same office being shared by many, no one may become proud. But if the needs of the place require it, and the community ask for it reasonably and with humility, and the Abbot judge it expedient, let him himself appoint a Provost, whomsoever he shall choose with the counsel of brethren who fear God. Let the Provost reverently do whatever is enjoined him by his Abbot, and nothing against his will or command ; for the more he is raised above the rest, so much the more carefully ought he to observe the precepts of the Rule. And if the Provost be found culpable or deceived by the haughtiness of pride, or be proved a contemner of the holy Rule, let him be admonished by words until the fourth time, and then

si non emendaverit, adhibeatur ei correctio disciplinæ regularis. Quod si neque sic correxerit, tunc dejiciatur de ordine Præpositoriæ, et alias, qui dignus est, in loco ejus subrogetur. Quod si et postea in congregatione quietus et obediens non fuerit, etiam de Monasterio pellatur. Cogitet tamen Abbas, se de omnibus judiciis Deo reddere rationem, ne forte invidiæ aut zeli flamma urat animam.

CAPUT LXVI.

De Ostiario Monasterii.

AD portam Monasterii ponatur senex sapiens, qui sciat accipere responsum et reddere, et cuius maturitas eum non sinat vagari. Qui Portarius cellam debet habere juxta portam, ut venientes semper præsentem inveniant, a quo responsum accipient. Et mox ut aliquis pulsaverit aut pauper clamaverit, *Deo gratias* respondeat, aut benedicat; et cum omni mansuetudine timoris Dei reddat responsum festinanter, cum fervore charitatis. Qui Portarius, si indiget solatio, juniorem fratrem accipiat. Monasterium autem (si fieri potest) ita debet constitui, ut omnia necessaria, id est, aqua, molendinum, hortus, vel artes diversæ intra Monasterium exer-

24 Apr.
24 Aug.
24 Dec.

let the correction of regular discipline be applied to him. But if even then he do not amend, let him be deposed from the office of Provost, and another, who is worthier, be substituted in his place. If afterwards he be not quiet and obedient in the community, let him be expelled from the Monastery. Nevertheless, let the Abbot bear in mind that he must give an account to God of all his judgments, lest perchance the flame of envy or jealousy be kindled in his soul.

CHAPTER LXVI.

Of the Porter of the Monastery.

AT the gate of the Monastery let there be placed a wise old man, who knoweth how to give and receive an answer, and whose ripeness of years suffereth him not to wander. He ought to have his cell near the gate, so that they who come may always find some one at hand to give them an answer. As soon as any one shall knock, or a poor man call to him, let him answer, "Thanks be to God," or bid God bless him, and then with all mildness and the fear of God let him give reply without delay, in the fervour of charity. If the porter need help, let him have with him one of the younger brethren.

The Monastery, however, ought if possible to be so constituted that all things necessary, such as water, a mill, and a garden, and the various crafts may be

24 Apr.
24 Aug.
24 Dec.

ceantur, ut non sit necessitas monachis vagandi foras; quia omnino non expedit animabus eorum. Hanc autem Regulam saepius volumus in congregatōne legi, ne quis fratrum se de ignorantia excuset.

CAPUT LXVII.

De Fratribus in viam directis.

DIRIGENDI fratres in via, omnium fratrum, vel Abbatis orationi se commendent: et semper ad orationem ultimam Operis Dei commemoratio omnium absentium fiat. Revertentes autem de via fratres, ipso die quo redeunt, per omnes canonicas horas, dum expletur Opus Dei, prostrati solo Oratori ab omnibus petant orationem propter excessus, ne cui forte subripuerit in via visus aut auditus malae rei aut otiosi sermonis. Nec praesumat quisquam referre alio quaecumque foris Monasterium viderit aut audierit, quia plurima destructio est. Quod si quis praesumpserit, vindictae regulari subjaceat. Similiter, et qui praesumpserit claustra Monasterii egredi vel quocumque ire, vel quidpiam quamvis parvum sine Abbatis jussione facere.

25 Apr.
25 Aug.
25 Dec.

contained within it ; so that there may be no need for the monks to wander abroad, for this is by no means expedient for their souls. And we wish this rule to be frequently read in the community, that none of the brethren may excuse himself on the plea of ignorance.

CHAPTER LXVII.

Of Brethren who are sent on a Journey.

LET the brethren who are about to be sent 25 Apr.
25 Aug.
25 Dec. on a journey commend themselves to the prayers of all the brethren and of the Abbot, and at the last prayer of the Work of God let a commemoration be always made of the absent. Let the brethren that return from a journey, on the very day that they come back, lie prostrate on the floor of the Oratory at all the Canonical Hours, while the Work of God is being performed, and beg the prayers of all on account of their transgressions, in case they should perchance upon the way have seen or heard anything harmful, or fallen into idle talk. And let no one presume to relate to another what he may have seen or heard outside the Monastery ; for thence arise manifold evils. If any one shall so presume, let him be subjected to the punishment prescribed by the Rule. And he shall undergo a like penalty, who dareth to leave the enclosure of the Monastery, or to go anywhere, or do anything, however trifling, without permission of the Abbot.

CAPUT LXVIII.

Si Fratri impossibilia injungantur.

Si cui fratri aliqua forte gravia aut impossibilia injunguntur, suscipiat quidem jubentis imperium cum omni mansuetudine et obedientia. Quod si omnino virum suarum viderit pondus excedere, impossibilitatis suæ causas ei, qui sibi præest, patienter et opportune suggerat, non superbiendo aut resistendo vel contradicendo. Quod si post suggestionem suam in sua sententia Prioris imperium perduraverit, sciat junior ita sibi expedire; et ex charitate, confidens de adjutorio Dei, obediatur.

26 Apr.
26 Aug.
26 Dec.

CAPUT LXIX.

Ut in Monasterio non præsumat alter alterum defendere.

PRÆCAVENDUM est ne quavis occasione præsumat alter alterum defendere monachum in Monasterio, aut quasi tueri, etiamsi quavis consanguinitatis propinquitate jungantur. Nec quolibet modo id a monachis præsumatur, quia exinde gravissima occasio scandalorum oriri potest. Quod si quis hæc transgressus fuerit, acrius coerceatur.

27 Apr.
27 Aug.
27 Dec.

CHAPTER LXVIII.

If a Brother be commanded to do Impossibilities.

IF on any brother there be laid commands 26 Apr.
26 Aug.
26 Dec. that are hard and impossible, let him receive the orders of him who biddeth him with all mildness and obedience. But if he seeth the weight of the burden altogether to exceed his strength, let him seasonably and with patience lay before his Superior the reasons of his incapacity to obey, without shewing pride, resistance, or contradiction. If, however, after this the Superior still persist in his command, let the younger know that it is expedient for him ; and let him obey for the love of God, trusting in His assistance.

CHAPTER LXIX.

That no one presume to defend another in the Monastery.

CARE must be taken that on no occasion 27 Apr.
27 Aug.
27 Dec. one monk presume to defend another in the Monastery, or to take his part, even although they be connected by some near tie of kinship. Let not the monks dare to do this in any way whatsoever ; because therefrom may arise the most grievous occasion of scandals. If any one transgress this rule, let him be very severely punished.

CAPUT LXX.

*Ut non præsumat quisquam aliquem passim
cædere.*

VELETUR in Monasterio omnis præ-
sumptionis occasio. Constituimus ut 28 Apr.
28 Aug.
28 Dec.
nulli liceat quemquam fratrum suorum excommuni-
care aut cædere, nisi cui potestas ab Abbe data
fuerit. Peccantes autem coram omnibus arguantur,
ut cæteri metum habeant. Infantibus vero, usque
ad quintum decimum annum ætatis, disciplinæ dili-
gentia ab omnibus et custodia sit; sed et hoc cum
omni mensura et ratione. Nam in fortiori ætate
qui præsumperit aliquatenus sine præcepto Abbatis,
vel in ipsis infantibus sine discretione exarserit,
disciplinæ regulari subjaceat, quia scriptum est:
Quod tibi non vis fieri, alii ne feceris. [Tob. iv. 16.]

CAPUT LXXI.

Ut obedientes sint sibi invicem Fratres.

OBEDIENTIÆ bonum non solum 29 Apr.
29 Aug.
29 Dec.
Abbati exhibendum est ab omnibus,
sed etiam sibi invicem ita obedient fratres, scientes
per hanc obedientiæ viam se ituros ad Deum. Præ-
misso ergo Abbatis, aut Præpositorum, qui ab eo
constituuntur, imperio (cui non permittimus privata

CHAPTER LXX.

That no one presume to strike another.

LET every occasion of presumption be ^{28 Apr.} ^{28 Aug.} ^{28 Dec.} banished from the Monastery. We ordain, therefore, that no one be allowed to excommunicate or strike any of his brethren, unless authority to do so shall have been given him by the Abbot. Let such as offend herein be rebuked in the presence of all, that the rest may be struck with fear. With regard to the children, however, let them be kept by all under diligent and watchful discipline, until their fifteenth year: yet this, too, with measure and discretion. For if any one presume, without leave of the Abbot, to chastise such as are above that age, or shew undue severity even to the children, he shall be subjected to the discipline of the Rule, because it is written: “What thou wouldest not have done to thyself, do not thou to another.”

CHAPTER LXXI.

That the Brethren be obedient one to the other.

NOT only is the excellence of obedience ^{29 Apr.} ^{29 Aug.} ^{29 Dec.} to be shewn by all to the Abbot, but the brethren must also obey one another, knowing that by this path of obedience they shall come unto God. The commands, then, of the Abbot or the Superiors appointed by him (to which we allow no

imperia præponi), de cetero omnes juniores prioribus suis omni charitate et sollicitudine obedient. Quod si quis contentiosus reperitur, corripiatur. Si quis autem frater pro quavis minima causa, ab Abbatे vel a quocumque Priore suo corripitur quolibet modo, vel si leviter senserit animum Prioris cujuscumque contra se iratum, vel commotum, quamvis modice, mox sine mora tamdiu prostratus in terra ante pedes ejus jaceat satisfaciens, usque dum benedictione sanetur illa commotio. Quod si quis contempserit facere, aut corporali vindictæ subjaceat, aut, si consumax fuerit, de Monasterio expellatur.

CAPUT LXXII.

De zelo bono quem debent habere Monachi.

SICUT est zelus amaritudinis malus, qui ^{30 Apr.} ^{30 Aug.} ^{30 Dec.} separat a Deo, et dicit ad infernum : ita est zelus bonus, qui separat a vitiis, et dicit ad Deum et ad vitam æternam. Hunc ergo zelum ferventissimo amore exerceant monachi, id est, ut *honore se invicem præveniant.* [Rom. xii. 10.] Infirmitates suas sive corporum sive morum patientissime tolerent. Obedientiam sibi certatim impendant. Nullus quod sibi utile judicat sequatur, sed quod magis alio. Charitatem fraternitatis casto

private orders to be preferred) having the first place, let all the younger brethren obey their elders with all charity and vigilance. And should any one be found refractory, let him be corrected. But if a brother be rebuked by the Abbot, or any of his Superiors, for the slightest cause, or if he perceive that the mind of any Superior is even slightly angered or moved against him, however little, let him at once, without delay, cast himself on the ground at his feet, and there remain doing penance until that feeling be appeased, and he giveth him the blessing. If any one should disdain to do this, let him either be subjected to corporal chastisement, or, if he remain obdurate, let him be expelled from the Monastery.

CHAPTER LXXII.

Of the good zeal which Monks ought to have.

AS there is an evil zeal of bitterness, which 30 Apr.
30 Aug.
30 Dec. separateth from God, and leads to hell, so there is a good zeal, which keepeth us from vice, and leadeth to God and to life everlasting. Let monks, therefore, exert this zeal with most fervent love ; that is, "in honour preferring one another." Let them most patiently endure one another's infirmities, whether of body or of mind. Let them vie with one another in obedience. Let no one follow what he thinketh good for himself, but rather what

impendant amore ; Deum timeant ; Abbatem suum sincera et humili caritate diligent ; Christo omnino nihil præponant, qui nos pariter ad vitam æternam perducat.

CAPUT LXXIII.

*De hoc quod non omnis Justitiae observatio in
hac sit Regula constituta.*

REGULAM autem hanc descriptsimus, ut eam observantes in Monasteriis aliquatenus vel honestatem morum, aut initium conversationis nos demonstremus habere. Cæterum, ad perfectionem conversationis qui festinant, sunt doctrinæ sanctorum Patrum, quarum observatio perducit hominem ad celsitudinem perfectionis. Quæ enim pagina, aut quis sermo divinæ auctoritatis Veteris ac Novi Testamenti, non est rectissima norma vitæ humanæ ? Aut quis liber sanctorum Catholicorum Patrum hoc non resonat, ut recto cursu perveniamus ad Creatorem nostrum ? Nec non et Collationes Patrum, et Instituta et Vitæ eorum ; sed et Regula sancti Patris nostri Basillii, quid aliud sunt, nisi bene viventium et obedientium monachorum instrumenta virtutum ? Nobis autem desidiosis et male viventibus atque negligentibus, rubor confusionis est.

1 Maii
31 Aug.
31 Dec.

seemeth good for another. Let them cherish fraternal charity with chaste love, fear God, love their Abbot with sincere and humble affection, and prefer nothing whatever to Christ. And may He bring us all alike to life everlasting.

CHAPTER LXXIII.

That the whole observance of Perfection is not set down in this Rule.

WE have written this Rule, in order that, 1 May
31 Aug.
31 Dec. by observing it in Monasteries, we may shew ourselves to have some degree of goodness of life, and a beginning of holiness. But for him who would hasten to the perfection of religion, there are the teachings of the holy Fathers, the following whereof bringeth a man to the height of perfection. For what page or what word is there in the divinely-inspired books of the Old and New Testaments, that is not a most unerring rule for human life? Or what book of the holy Catholic Fathers doth not loudly proclaim how we may by a straight course reach our Creator? Moreover, the *Conferences of the Fathers*, their *Institutes* and their *Lives*, and the Rule of our holy Father Basil—what are these but the instruments whereby well-living and obedient monks attain to virtue? But to us, who are slothful and negligent and of evil lives, they are cause for

Quisquis ergo ad patriam cœlestem festinas, hanc minimam inchoationis Regulam descriptam, adjuvante Christo, perfice: et tunc demum ad majora, quæ supra commemoravimus, doctrinæ virtutumque culmina, Deo protegente, pervenies.

shame and confusion. Whoever, therefore, thou art that hasteneth to thy heavenly country, fulfil by the help of Christ this least of Rules which we have written for beginners ; and then at length thou shalt arrive, under God's protection, at the lofty summits of doctrine and virtue of which we have spoken above.

NOTES.

Note A (p. 14).—FORTISSIMUM GENUS. The special fortitude here attributed by St. Benedict to the cenobitical life consists in the perpetual and absolute submission to the will of another which that life entails. Some commentators see in the word *fortissimum* an allusion to the greater strength and security of community life as compared with the eremitical : inasmuch as where two or three are gathered together, there our LORD Himself, the tower of strength—*turris fortitudinis*—has specially promised to be in the midst of them. See Perez, *Comment. in S. Reg.*; also *Turrecremata*, *ibid.*

Note B (p. 38).—RARA LOQUENDI CONCEDATUR LICENTIA. “St. Benedict,” observes Calmet, “as well as all the ancient Rules, preserves an unbroken silence on the subject of recreation.” Nevertheless it appears certain, not only from this but from other passages in the Holy Rule, that conversation was not intended to be absolutely prohibited. Thus the brethren are directed (chap. xxxi.) to ask at proper times for what they require ; not to converse with one another except at proper times (chap. xlviij.) ; and again (chap. xlix.) to talk less than usual during Lent. From very early times, fixed periods were appointed for conversation. The statutes of Adelard (*circ. 822 A.D.*) permit talking in the dormitory on certain occasions—the *Ordo Cluniacensis*, of the 11th century, lays down fixed rules and times for

conversation in the cloister—and the early constitutions both of the Carthusian and Cistercian Orders explicitly legislate for conversations at regular times (See Ven. Guigo, *Statut. Carthus.*, c. 7, and *Monastic. Cisterciens.*, p. 328. c. 5). It is curious to note that it was anciently permitted to talk only on ferial days : silence and recollection were strictly prescribed on all festivals, *propter festivitatum reverentiam* ; and this pious custom still prevails in some religious houses, e.g., in certain convents of the Canonesses Regular of St. John Lateran.

Note C (p. 46).—VOLUNTAS HABET PŒNAM, ET NECESSITAS PARIT CORONAM—i.e. the necessity, self-imposed upon the monk, of living in subjection to the will of another, the reward of which will be a crown of glory hereafter. These words are not to be found in Holy Scripture, and it has been conjectured in consequence that by Scripture St. Benedict alludes to the writings of the Fathers or early monastic saints. No such passage, however, is known to exist ; and the reference is probably, as Paul the Deacon, Smaragdus and others have supposed, to the general sense of Scripture on the subject, rather than to any particular passage. Cf. Prov. xxi. 28 ; Eccles. xviii. 30 ; ib. xlvi. 17 ; ib. viii. 18 ; 2 Tim. iv. 8 ; James i. 12 ; 1 Peter v. 4 ; Apoc. ii. 10.

In the Rule of St. Augustine, it is interesting to note, occur the words, *ubi scriptum est : Abominatio est Domino defigens omnium* ; and this passage also is generally interpreted as being the general sense of Holy Scripture.

Note D (p. 54). — OCTAVA HORA. The Romans divided the night as well as the day into

twelve equal divisions or hours ; but as the night commenced at sunset and continued till sunrise, the length of these hours would vary according to the season, being longer in winter and shorter in summer. Calculated in this way, the eighth hour of the night would of course vary with the time of year, as well as with the latitude of the various countries. At mid-winter, in the latitude of Rome, the eighth hour would commence about 3 A.M., and end about 4. St. Benedict seems to lay down in this chapter that the hour for the night-office is to vary according to the above mode of reckoning (See Perez, *Comment.*, c. viii. 13). Paul the Deacon, however, with Turrecremata and others, interprets the words *juxta considerationem rationis* to mean that the eighth hour was always to be calculated from the same time, either from the first of November or the vernal equinox.

The *meditatio*, in which the Rule prescribes that the time remaining after the night-office is to be spent, means, as is evident from the context, study, and not meditation in the modern sense of the word. St. Benedict does not lay down any fixed time for mental prayer, apart from the Divine Office. We know, however, that it was the regular practice in his monasteries, from his life by St. Gregory (*Dialogues*, Bk. ii. c. 4), which speaks of "the hour when the singing of psalms was ended, and the monks betook themselves to prayer."

Note E (p. 60).—DATA BENEDICTIONE. The *benedictio* here referred to is the collect, or prayer of the day, said after the Gospel. The word *benedictio* is often used with the signification of prayer : e.g., in chaps. xxxv. and xxxviii., where the weekly reader and servers are directed to receive

the blessing before entering on their offices. So, conversely, in chap. xl ix., the word *oratio* is used in the sense of the blessing given by the Abbot : “ Quod unusquisque offert, cum ejus fiat *oratione et voluntate*.”

Note F (p. 60).—ALIQUID DE LECTIONIBUS BREVIANDUM. Anciently the length of the lessons was not fixed as at present, but the signal for their conclusion was given by the Superior, who, when he thought fit, pronounced the words *Tu autem, Domine*, the reader concluding *miserere nobis*. Charlemagne, we are told, when presiding at the office in his private chapel, coughed (*signum ex gutture faciebat*) as a signal for the reader to cease. In some monasteries it was the custom for the cantor to mark previously with a drop of wax, or with his finger-nail, the point where the lessons were to conclude. The present discipline of the Church, which has not only fixed the length of the lessons, but binds every professed monk to the recitation of the Office in its integrity, has, of course, superseded the injunction here given by St. Benedict.

Note G (p. 60).—INDIRECTUM. Bernard of M. Cassino and Calmet suppose this to mean simple recitation without chant. The more probable interpretation is that the verses are to be said consecutively, unlike, e.g., the psalm *Venite* at Matins, which is interspersed with antiphons. Dom Leclercq, in an article in the “ Dictionnaire d’ Archeologie Chretienne ” (fasc. viii., col. 2299) gives reasons for his opinion that a psalm recited *indirectum* was said by the whole choir together, not by alternate sides ; and this view is corroborated by a rubric in the Ambrosian

Breviary : “*Psalmus directus in Dominicis diebus qui ab utroque choro stante dicitur communiter, et non alternatim.*” (See Note K.)

Note H (p. 62).—SCANDALORUM SPINAS. In order to remind the brethren of the duty of mutual concord and charity, and the scandalous consequences of the opposite vices, St. Benedict here orders an exception to the general practice of saying the Lord’s Prayer in secret, which was part of the *disciplina arcani* of the early Church. The Prayer was considered too sacred to be used or even heard by those not fully initiated into the Faith ; and hence the catechumens, who left the church at the Offer-tory of the Mass, would not be present at the solemn chanting of the *Pater noster*. In the Roman Office the Lord’s Prayer is still said in secret wherever it occurs, with very few exceptions.

The *Litaniæ* spoken of in this chapter are the *Kyrie eleison*, *Christe eleison*, etc., immediately preceding the *Pater noster* and Collect, with which the Office concludes.

Note I (p. 68).—MISSÆ SINT. The word *missa* is used by ecclesiastical writers in various significations : 1. The sacrifice of the Mass ; 2. The lessons sung at the Night-office ; 3. A canonical hour itself (cf. Cassian, lib II., c. 13—“*Post missam nocturnam dormire non oportet*”) * ; 4. A collect or prayer said at the end of the Office (Concil. Milevitani, can. 12. “*Orationes seu missæ quæ prohibitæ fuerint in Concilio*”) ; 5. Instead of *missio*, as at the end

* So Shakespere, in the well-known passage (*Romeo and Juliet*, Act iv. Sc. 1.),

“Or shall I come to you at evening mass ?” evidently refers to the hour of Vespers.

of Mass : “*Ite, missa est*”—“Go, you are dismissed.” (So St. Cyprian uses *remissa* for *remissio*.) The word can only be used here in one of the two latter senses ; and though both interpretations have found advocates, the former, namely, that referring it to the final prayer or collect, is supported by the principal commentators, as Bernard of M. Cassino, Turrecremata, Caramuel, Boherius, Martene, etc. It is certain, from the Holy Rule itself, that a prayer was prescribed at the end of the Office (see chap. lxvii.) ; and it would therefore be natural to find it ordered here, where directions for the Divine Office are being minutely laid down by St. Benedict.

Note K (p. 70).—**SI VERO MINOR, INDIRECTUM PSALLANTUR.** Calmet well points out here that what is prescribed, in the case of a small community, cannot be the mere omission of the antiphon before and after the Psalms, which would make no appreciable difference in the length of the Office. The learned F. Tomasi (*In Responsoria et Antiphonaria Eccl. Roman.*, 1686) has shewn that it was anciently the custom to interpolate an antiphon, often after every verse of the psalm, as is still the case at the *Venite* of Matins, and as we find in Ps. cxxxv., where the words “For His mercy endureth for ever” are added as an antiphon to each verse. It was no doubt this frequent repetition of the antiphon which St. Benedict allowed to be omitted (See Note G).

Note L (p. 78).—**IN UNO LOCO DORMIANT.** This rule was strictly observed for many centuries. Separate cells are expressly forbidden in all the ancient Rules ; and in A.D. 1341 we find the General Chapter of the English Benedictines, and a hundred

years later that of Cluny, repeating the same prohibition. The dormitory was only entered at night, and everything in the way of reading and study in the early monasteries was carried on in the cloister, from which seculars were for centuries strictly excluded.

Note M (p. 84).—SYMPÆCTAS: from the Greek $\tau\mu\text{-}\pi\alpha\zeta\epsilon\nu$ literally playfellows, *collusores*, and hence those who combine together for any purpose—not necessarily an unlawful one, as is now implied by “collusion.” The *sympæctæ* here referred to may perhaps signify those brethren who had been brought up in the Monastery from childhood with the delinquent, and might thus be supposed to have special influence with him; or, more probably, the allusion is to the combination, or conspiracy, so to speak, between the Abbot and some of the elder and more discreet members of his community, with the object of bringing the refractory brother to a better mind.

Note N (p. 92).—SINE TYPO. So all the MSS., but the word is nevertheless clearly not from $\tau\upsilon\pi\sigma\varsigma$ (a figure or image) but from $\tau\upsilon\phi\sigma\varsigma$ —pride (literally, the *smoke* obscuring the soul). The word *typhus* in this sense not uncommon in late Latin. Cf. Arnobius II. 43, etc. So St. Augustine (*Epist.* xxii. 29), speaking of the oblations at funerals, says that they should be offered “sine *typho* et cum alacritate.” And St. Gregory speaks of *typhus superbiæ* (*Epist.* 1. vi. 8). Both these passages have *typhus* in some MSS., owing, possibly, to the transcriber’s ignorance of Greek, and to the consequently unfamiliar look of the word in its Latin form.

Note O (p. 100).—USQUE AD MISSAS SUSTINEANT. That is, until after Holy Communion, which the servers would approach, with the rest of the Community, on all Sundays and holidays, at the one Mass which was then celebrated in the Monastery. We see by this passage that St. Benedict inculcated the duty of communicating on all festivals of the Church, in emulation of the Egyptian and Syrian monks, who, as Cassian tells us (III. 2), observed the same pious practice. We learn from the early Rules that the monks were accustomed to communicate standing ; and this was continued by the Congregation of Cluny, among others, down to later times.

Note P (p. 104).—MIXTUM . . . PROPTER COMMUNIONEM SANCTAM. The *mixtum* here spoken of is, according to the best authority, a small portion of bread and wine, identical with the *biberes et panem* prescribed in chap. xxxv. St. Benedict allows it to the reader, before commencing his duty, for two distinct reasons : one, lest he might find his task too laborious, if undertaken fasting : the other, to prevent any inconvenience or involuntary irreverence which might be entailed by the effort of reading aloud a short time after communicating. The most ancient commentators are unanimous in this interpretation of the words *propter Communioneum sanctam* ; and the *Regula Magistri*, which was written, according to Mabillon (*De Studiis monasticis*, II. 13), as early as the 7th century, and is in great part an amplification of the Rule of St. Benedict, has this direction for the reader : “*Ipse suum merum propter sputum sacramenti accipiat, et tunc incipiatur legere.*” Connected with this custom, of course, are the ablutions prescribed in the celebration of Mass, and also the

practice, still observed in many places, of giving to the faithful a little wine or water immediately after Communion.

Perez sees in this expression of St. Benedict evidence that the practice of daily Communion prevailed in the early monasteries; but the words are probably intended to apply only to the *dies solemniores*, which are expressly mentioned in the analogous case of the weekly servers (chap. xxxv.).

Note Q (p. 112).—INFIRMIS INTELLECTIBUS NON ERIT UTILE. The Heptateuch (or Books of Moses and Josue) and the Books of Kings would be considered too exciting to the imagination to be suitable for reading immediately before retiring to rest. We read that Ulphilas, bishop of the Goths, omitted the Books of Kings in his translation of the Scriptures into the vernacular, fearing lest the perusal of them might inflame the naturally warlike dispositions of his flock.

Note R (p. 120).—INFANTES . . . VAPULENT. The *infantes* or *pueri* referred to here and elsewhere in the Holy Rule were not boys receiving their education in the Monastery in view of some secular career, but were the *alumni*, properly so called, or youthful aspirants to religious life, who wore the habit, and assisted at the Divine Office and other monastic exercises (See *post*, Note V.). The following passage from the *Ordo Cluniacensis* of Bernard, drawn up in the 11th century, curiously illustrates the fidelity with which the instructions of St. Benedict were carried out in mediæval times.

“Ad Nocturnos, imo ad omnes Horas, si quid ipsi pueri offendunt in Psalmodia, vel in alio cantu, minime differtur :

absque mora frocco et cuculla exuti judicantur, et in sola camisia caeduntur (nisi laici sint in ecclesia, a quibus videri possint) : et hoc fit a Priore, vel eorum magistro, virgis vimineis leyibus et teretibus, ad hoc provisis."

Note S (p. 132).—GERATUR AUT CONDATUR. The meaning is clear, although somewhat elliptically expressed. Nothing was to be done in the Oratory, and nothing kept there (*condatur*) except what pertained to the due celebration of the Divine Service.

Note T (p. 136).—PETITA BENEDICTIONE. That is, after respectfully saluting the guest. *Benedicite* was the ordinary form of greeting.

Note U (p. 136).—EULOGIAS. *Benedictiones*. This word is used by ancient writers, both in its Greek and Latin form, in the sense of gifts or presents. Thus in 1 Kings xxv. 27, Abigail, referring to the presents she is offering to David, says : " Wherefore, receive this blessing (*benedictionem* : in LXX. version εὐλόγιαν) which thy handmaid hath brought to thee." The word, as used here by St. Benedict, may bear the same meaning ; but it is generally understood in the stricter ecclesiastical sense of the bread or small cakes which were blessed during Mass, and given to the faithful in token of their being in full communion with the Church. The *Eulogia* is still given in parts of France, and also in the Greek Church, where it is known by the name of ἀντίδωρον, as being a kind of substitute for Holy Communion. It was a monastic custom of the highest antiquity that these *eulogiæ*, or blest cakes, should be distributed to the brethren in the refectory, before beginning their meal. The *Capitula Monachorum Augiensium* (circ. 813 A.D.) prescribe as follows : " In refectorio, data benedictione,

veniant duo presbyteri ad Abbatem, et dant ipsi eulogium cæteris fratribus." So in the *Capitulare Aquisgranense* (A.D. 816), cap. lxvii. "Ut eulogiæ Fratribus a presbyteris in refectorio dentur." Cf. *Regula Magistri*, c. 76.

The object of the prohibition laid down by St. Benedict is of course to discourage particular friendships, or marks of individual affection, as opposed to the spirit of community life.

Note V (p. 150).—CUM OBLATIONE. An offering, that is, of bread and wine, which was made by the parents at the Offertory of the Mass in which their child was dedicated to God. (*Statuta Lanfranci*, c. 18; *Ordo Cluniacensis*, c. 27.) Mere infants were sometimes offered in this way; but most of the ancient monastic constitutions forbade them to be received before they had attained the age of reason, and could distinguish right from wrong. The ratification of the parents' act was conditional on the subsequent consent of the child, whose final and solemn consecration to religion could not take place until his fifteenth year. The Council of Trent afterwards (Sess. XXV., cap. 15) fixed the age for profession at sixteen years complete; and Pius IX., by a decree promulgated in 1857, further ordained that simple vows only should be taken at the end of the novitiate, and that the final and crowning act of solemn profession should not take place until three years more had elapsed.

The *Ordo Cluniacensis* of Bernard, already cited, contains (cap. 17) a detailed account of the discipline and mode of education of these *alumni*, or youthful monks, in one of the most important mediæval

monasteries. The writer concludes his account with the expression of his opinion that "it is hard to see how a king's son could be brought up with greater care in a palace than the youngest boy receives in the Abbey of Cluny." (From the *Vetus Disciplina Monastica*, Paris, 1726.)

Note X (p. 158).—EPISCOPUS ADHIBEATUR IN TESTIMONIUM. These words are usually interpreted to mean that the Bishop was to be actually called upon to intervene in the case of a refractory priest. Taken in conjunction with the appeal to the Ordinary prescribed in the event of an improper election to the abbacy (chap. lxiv.), they seem to shew that St. Benedict did not, in laying down his Rule, contemplate that exemption from episcopal authority which his Order afterwards enjoyed. It has been maintained, indeed, that no trace of such exemption is to be found previous to the time of St. Gregory the Great (590-604). F. Bouix, however (*De jure Regularium*, II., cap. 2. § 1), clearly shews that there were instances of this immunity, at least in the Eastern and African Churches, two centuries or more before the above date, and therefore considerably anterior to the time of St. Benedict.

Note Y (p. 160).—NONNOS. This designation continued for many centuries to be applied to the elder members of the monastic Community. Bernard of M. Cassino, in his commentary (of the end of the 13th century) speaks of *nonnus Remigius*, *nonnus Jacobus*, etc. The title of *Nonnus* was afterwards superseded (except among the Cistercians, who still retain it) by that of *Domnus*, of which indeed some

have maintained it to be merely another form. The word is found in late Latin writers in the sense of "tutor" or "master" (*Inscr. ap. Zaccaria, Stor. lett. d' Italia*, tom ix., p. 492). It is probably of Egyptian origin, and was applied in very early times to the monks and nuns of Egypt. (*Vid. S. Jerome, Epist. 117, No. 6, and 22, No. 16. Vitæ Patrum, passim, etc.*). It occurs frequently also in the African Church, as a proper name: we read of a St. Nonnus, an Abbot Nonnus, and others. The mother of St. Gregory Nazianzen was named Nonna. The word still survives in our "nun" (=nonna.)

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